

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 10.—VOL. VIII.

SATURDAY, MARCH 8, 1823.

Terms, { \$3.00 a year, payable in 6 months. } To Agents, every {
or \$2.50 a year, if paid in advance. } 11th copy gratis.

SELECT REVIEW—EXTRACT.

From the London Eclectic Review, for Dec. 1822.

Minor of the Life and Character of WALTER VENNING, Esq., a Member of the Committee of the London Society for the Improvement of Prison Discipline. By Richard Knill.

Walter Venning was born of pious parents, at *Wentworth*, in Devonshire, on the 15th of November, 1761. Before he had completed his eighteenth year, he left England for St. Petersburg, where a great relative of his was established as a merchant, with whom he remained for nearly nine years. In that splendid and dissipated city, removed from the restraints of the parental roof, and surrounded with allurements to vice, in the midst of irreligious associates, his educational prejudices retained a happy hold upon his mind. The instructions and holy example of his father operated as a constant check upon his passions; and after he became a Christian, he has often said to his friends: "I can never praise God sufficiently for a religious education: it restrained me from vice, and kept me from ruin." But during his stay in Russia, though he often felt the unsatisfying nature of worldly pleasures, he remained a stranger to the power of religion. He left St. Petersburg in 1807, and soon after his arrival in England, his venerable father died; a circumstance which is believed to have tended very powerfully to recall him to a sense of the importance of religion. He read the scriptures with real solicitude, and sought after truth like a man in earnest.

A beloved sister still recollects with what emotion he one day said to her, "what good thing must I do, that I may inherit eternal life?" She instantly replied, in the language of the Saviour, "This is the work of God, that ye believe on him whom he hath sent." He paused, and meditated, and appeared astonished at the simplicity of the plan of Salvation; and from this period, he generally embraced the truths and consolations of the Gospel.

In the autumn of 1811, he became a member of the dissenting church in London, under the pastoral care of the Rev. Dr. Winter, to whom he has always expressed a sense of deep obligation. With all the ardour and zeal of his character, he now engaged in the Society for visiting and relieving the sick and poor, connected with that church; and the habit of relieving the poor, and praying with the sick and dying, thus acquired, no doubt, laid the basis of those more extensive exertions on behalf of the guilty and the miserable, which distinguished the latter years of his life.

In the year 1815, he became a member of the Society, then just formed, for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. The first object of that Society was, to discover the causes of the alarming increase of juvenile delinquency, with a view to suggest some means of checking the evil; for which purpose, a personal investigation of the cases of youthful offenders became necessary. Accordingly, every prison of the metropolis was visited once or twice a week during a very considerable period; and the cause of every culprit under a certain age, was searched out in all its details. Mr. Venning, during his residence in England, was one of the most indefatigable and persevering in these benevolent investigations. Much of his time was spent in visiting the prisons of the metropolis; and he availed himself of his access to their wretched inmates, to impart religious instruction, when he could administer no other solace to the offender. One singularly happy instance of success in these labours, which greatly encouraged him, is related in this Memoir.

In one of the visits to the Prison in Cold Bath Fields, he perceived amid the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired particularly into his case, and found, after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the metropolis. His conduct with his master, has invariably proved that Mr. Venning was not mistaken. "During his last stay at St. Petersburg," he received a letter from the lad, expressing all the feelings of a grateful heart to his benefactor and deliverer. The circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, "Only succeed in reclaiming one offender, and it will make you a prison man for life."

In May 1817, Mr. Venning returned to St. Petersburg, partly and ostensibly, we believe, for commercial purposes, but having chiefly in view those higher objects which now occupied the supreme place in his regard. When formerly a resident in that gay capital, he had mixed in the circles of fashion and dissipation, and he wished for an opportunity of shewing, in the face of his former associates, that he was "not ashamed of the Gospel of Christ," and it might be, of re-claiming some of those friends whom he remembered with painful interest, from thoughtlessness and infidelity. Ten years had not effaced the recollections which attached him to a country where he had passed the first years of manhood; and the strengthened impulse he felt to return home, for a short time, his desire to carry into operation, if possible, the philanthropic plans of the Society in England.

Mr. Venning met with the warmest encouragement from his Excellency Prince Galitzin; and he resolved to decline all commercial business, and even to avoid the appearance of it, by not attending to the exchange, in order that he might devote himself entirely to his philanthropic plans. "I think of nothing besides prisons." When the Imperial Court removed for a season to Moscow, in the beginning of 1818, Prince Galitzin invited Mr. Venning thither, to explore the prisons of that city, with which he readily complied. He was there introduced to the Princess Mestchersky, who entered most cordially into his views, accompanied him in his first visit to the prisons of Moscow, and remained his warm supporter in all his benevolent labours. She also translated into Russian, the memorial drawn up by Mr. Venning on the subject of prison discipline, together with the plan of a proposed society for the care of prisoners in the Russian capital, which were laid before the Emperor by Prince Galitzin, and obtained the Imperial sanction. A letter from Mr. Samuel Hoare, Esq. the chairman of the Prison Discipline Society, dated St. Petersburg, Oct. 15, N. S. 1819, announces the first general meeting of the Society for the Care of Prisoners, at the residence of its President, Prince Galitzin.

"The day of our meeting," he says, "was very remarkable, it being that day six years that the French were driven out of Moscow. The ap-
pointment in which we sat was hung round with the portraits of the most distinguished characters of the country, both statesmen and generals; among whom I observed the brave Field Marshal Kutusoff, whose amiable daughter, Mrs. Tolstoy, will, I expect, soon prove a second Mrs. Fry."

Mr. Venning next turned his attention to the state of the prisons at Cronstadt, and having received his Imperial Majesty's sanction, he took the first opportunity of proceeding to that place. In July 1820, an auxiliary Prison Committee was established there.

"The large and elegant hall," Mr. Venning writes, "in which we met, was at the appointed hour filled with naval officers; and the orchestra contained companies of sailors, who were permitted to come, being all members of the Cronstadt Bible Society—a circumstance peculiarly pleasing."

"The Clergy of Cronstadt were also there, and when the service according to the Greek Church had been performed, the Admiral (Korabka) rose, and read an admirable letter from Prince Galitzin on the prison subject, in which the beloved Monarch's pleasure was declared relative to this Committee. After the letter was read, the Admiral delivered an appropriate speech, in which he enlarged on the usefulness of such an institution. After the meeting we dined with several of the members under the hospitable roof of Mr. Berlofsky, with whom we resided. He is the Treasurer of the Bible Society in Cronstadt; and wherever we find a true friend of that kindred institution, we are sure to find a prison-man. I must mention that the Russian Bible Society has resolved to supply the Prison Society with Bibles and Testaments for the use of the prisoners gratis. When we had dined, we all visited the Naval Hospital. It occurred to me that the sick were not supplied with the Scriptures, and I proposed that we should take with us a good supply of the Four Gospels and the Acts, printed in the Slavonian and Modern Russ. Accordingly, Dr. Pinkerton and I supplied every ward through which we passed, being in all fifty-eight. Here also I distributed the remainder of my tracts. By this plan, 1217 sick men were furnished with the means of obtaining everlasting life. The poor fellows were soon observed to assemble together in groups and to press on one another to hear the word of God—some of them with a tract and others with a Testament, reading aloud to those who rejoiced to hear the great truths of the Gospel. We also visited the Lying-in Hospital, and another for unfortunate women, and supplied them with the Holy Scriptures. It would have cheered your heart to have been with us."

"I am now on the eve of my departure from Russia. This morning I called on the dear Prince Galitzin, to take leave of him, and to thank him for all his kindness."

In pursuance of this resolution, on the 6th of August, 1820, Mr. Venning sailed for Copenhagen on his return to his native country, in the American brig George; his intention being to visit the prisons and hospitals in that capital, and, if practicable, to establish a Prison Society there. For this purpose he was furnished with letters of introduction from Prince Galitzin to powerful individuals in Denmark. But, on the fifth day, a ship in which he had embarked, struck on a reef of rocks called *Roth Scar*, in the Gulf of Finland. After every attempt had been made in vain to get her off, the crew were obliged to take to the boats, and they were picked up at last by a Bremen vessel bound for Cronstadt. Here Mr. Venning was taken seriously ill, and after losing his passage to Copenhagen in another vessel, was ultimately compelled to return to St. Petersburg. "Thus," said his illustrious friend Prince Galitzin, in an address to the Prison Committee at the annual meeting subsequent to his death, "the Almighty disposer of events ordained that he should lay down the frail tabernacle of his body here, in order to be clothed with an eternal one made with hands—that he should here finish his earthly career, in order to commence another in our Father's kingdom which is on high."

Mr. Venning's complaint began with a cold; it rapidly increased; and on the 23d of January, 1821, he expired in the presence of Dr. Paterson and some other Christian friends. On the following Saturday his remains were committed to the grave; and among those who assembled to pay their last tribute to his memory, were Prince Galitzin and several other Russian noblemen, the British Ambassador, Sir Charles Bagott, with his suite, and all the members of the Prison Committee. A simple monument, at the suggestion of Prince Galitzin, is erected over his remains, presenting, on the principal side, a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand: under it, in Russ and English, are the following passages from Scripture: "I was sick and ye visited me; I was in prison and ye came unto me."—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead." &c. On the reverse side, in Russ only, is the following inscription.

"The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot (countryman) of Howard, and founder of the Prison Institutions of this country. He was born in Nov. 1761, and died in the Lord Jesus Christ, on the 10th of January 1821."

It is not a little remarkable, that "while," as the illustrious President remarked, "Russia has to show near one frontier the ashes of his countryman," who fell a victim to his philanthropy, at another extremity of that vast empire, this simple memorial records the labours of a "Second Howard," cut off in the prime of life and the midst of usefulness, by a similar dispensation of Providence. These are the men who illustrate the Christian character, and endear to foreign nations the English name.

DIALOGUE ON MIRACLES,

Between a Mahometan Priest and the Missionaries at Astrachan.

Mollah. Why don't you also believe that Mohammed is a true prophet, and that his religion is from God? Missionaries. Because in our opinion his claims are not attested by sufficient evidence. Mollah. How so? He wrought miracles as well as Christ. Missionaries. What were they? Mollah. He divided the moon into two, for the confirmation of the faith of his followers. Missionaries. We cannot believe, as an event so extraordinary must have been seen and recorded as a wonderful phenomenon, by many in different parts of the world, besides the few who are alleged to have witnessed it. Mollah. The miracle was performed at night, when men were asleep. Missionaries. It is incredible that all could have been asleep, at that instant, but Mohammed and his followers: In towns there would be guards and centinels who must have observed it, and in the fields shepherds watching their flocks, whose notice it would not have escaped. Mollah. The heavens might be covered with clouds, and thus prevent people, in other places, from seeing the miracle. Missionaries. It is not at all probable that a cloud should, at one and the same time, overhang all the regions in

which the moon would otherwise have been visible, and prevent the inhabitants of the world from witnessing a miracle, which, if true, it so much concerned them to see with their own eyes. Mollah. Is not the world round? Missionaries. It is. Mollah. Might not the moon, in this case, be visible in one part of the world, and invisible in the other? Missionaries. She not only might, but must have been out of sight in many parts of the world; but if she was any considerable way above the horizon, in Arabia, she must have been visible in Egypt, in the holy land, in Astrachan; and if approaching her zenith, there was nothing in the curvature of the earth, to prevent her from being distinctly seen above the horizon, both in Greece and Hindoostan. In this case, if the event had taken place, learned men, though ignorant of the cause of it, would have recorded the matter of fact, as they have done eclipses of the sun and moon, but, so far as we know, there is not a trace of any thing of the kind, except among the followers of Mohammed. Mollah. It was very improbable that all should see it. Missionaries. It is very improbable that all should have been concealed from the world at large, by clouds or otherwise, if it really took place: particularly as, in your opinion, the religion it was intended to confirm was for all mankind. At this stage of the argument, a spectator struck in, with a degree of vehemence that we had seldom witnessed among the Persians, exclaiming, "and how do you prove that the miracles of Christ were really performed?" (at that instant the Mollah commenced his mid-day prayers, and left the layman to put the infidels to silence.) In answer, we repeated some of the evidences which had already been sanctioned by the Mollah as valid. But says the Musselman, "I deny the truth of your assertion respecting the miracles of Christ. How can you prove that they were really performed in the manner asserted by you?"—From the coincidence between the concessions and statements of all the early authors who have adverted to them, how different soever their religion, whether Heathen, Christian, or Jew; and how remote soever they might be from each other, when preparing their respective narratives. For a time he affected not to perceive the force of what we said, but after cavilling at some of our statements and inferences, he admitted the soundness of our arguments, as the Mollah had done before, taking care, however, to qualify the concessions, by adding, that the miracles of Mohammed were in like manner entitled to credit, and ought to command our belief. The whole company, however, seemed to feel the force of the objections advanced by us against the credibility of this pretended miracle. Indeed, there is little room to doubt, that the layman took the matter in hand, merely to afford the Mollah an opportunity of making an honourable retreat at the hour of prayer; and, therefore, without attempting to sound a triumph over the layman, or challenging the Mollah to renew the combat, we embraced the opportunity afforded us by the conclusion of his prayers, for introducing a remark or two that seemed to be called for, in explanation of our views, and then took our leave of them with the usual expressions of respect.

[Scotch Missionary Society's Report.]

A RUSSIAN TOWN.

From the Journal of Messrs. Glen, Ross and Caruthers, Scotch Missionaries in the Crimea.

Koslof is situated in a beautiful bay, and stands upon a rising ground, which separates the sea from an immense salt lake, along the banks of which we had travelled several versts. The town is of considerable size, but excepting one broad street, which runs about half way through the middle of it, is very irregularly built;—high walls surround every court, so as, in many instances, to prevent even the roofs of the houses from being seen. The inhabitants of Koslof consist chiefly of Tartars and Karaites Jews, the former amounting to about 4000, and the latter to 1000. There are also a considerable number of Greeks, but very few Russians, excepting them in office. The Karaites form the richest and most respectable class of the inhabitants, and have the character of being good citizens. As we entered the town on their Sabbath, they were talking about in their finest dress; we immediately concluded that they were Turks, and it was not till after some time that we were delivered from our mistake, by being informed that they were Jews. The day of our arrival in Koslof was also the last day of the great fast of Ramadan, so strictly observed by Mohammedans, during which from sunrise to sunset they are permitted to taste no food, not even to wet their mouths with water, and during which they must also abstain from their favourite luxury of smoking. This fast continues for the space of one lunar month, and is not considered as finished until they have seen the new moon. In the evening, it was most interesting to observe the Tartars seated in groups in various parts of the city, and upon its highest elevations, eagerly directing their eyes to the quarter in which the moon was to make her appearance, and anxiously inquiring of one another from time to time, if they could see any thing in the distant sky which might denote her speedy approach. At the same time, in every house, the busiest preparations seemed to be going on, for the night of feasting and of revelry which was to follow. And when the night did approach, after they had obtained evidence of the moon's actually having appeared, the noise, the music, the disorder, which then commenced, and continued till the morning, testified the nature of that joy which they felt in having finished this painful observance of their religion, and the nature of that religion itself. Alas! that so many millions of rational beings should be under the cruel bondage of such a delusion,—that they should prefer subjection to the painful and licentious institutions of the daring impostor, to the yoke of Christ which is easy, and to his burden which is light,—and that passing every day to eternity, and appearing before the judgment of the righteous God, they should have nothing to present there, but the black catalogue of their vices and their crimes.

In Koslof there are four or five schools, attended by about thirty scholars each, and in several of the villages they are also to be found; but as the chief Mollah told us, out of 100 who learn to read Arabic, there are not more than five who are able to translate it, far less to speak it. Other branches of learning are quite neglected by them, so that with regard to geography, astronomy, history, &c. they are in the most complete ignorance. Along with teaching them therefore, what they are in the habit of having taught among themselves, we informed them that in the proposed academy, these would also be taught the Turkish and Russian languages, together with such branches of European literature as should be considered most useful for them to be acquainted with.

Pleasure is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers that scatter the sweetest odours in the path of life, generally grow without culture, from seeds sown by chance.

EXPLORING TOUR.

The Am. Missionary Register for February, gives a part of the journal of the Rev. Mr. Giddings, on his exploring tour among the Western Indians. He left St. Louis April 22; having made an agreement with Maj. O'Fallon, to travel with him from Chariton to Council Bluffs. May 15, they left Chariton and arrived at Council Bluffs, on the 26th.—The object of the tour, was the selection of a site for a large Missionary establishment, in the vicinity of the last mentioned place. The entire journal would doubtless be read with interest, but our readers will be satisfied with such extracts as have the most direct bearing on the object—since we have not room for the whole.

Arrival at Council Bluffs—May 27, 1822. The Fort is situated in lat. 42 deg. 31 min. N. on the Bluffs, about 140 feet above the river.—From the fort you have an extensive view of the river for many miles above and below. A second bluff appears on the west, at the distance of about half a mile, between which and the fort, there is a most beautiful level, of a rich soil, extending about three miles North and South. The interval on the Missouri opposite the Council Bluffs, is about five miles wide, and continues about the same width for many miles below; but as you ascend the river, the wide valleys for about ten miles when it is about twelve miles wide. There are many lakes and ponds, which contain, during the summer, an abundant supply of wild fowl and fish. Near the garison there are about 500 acres of land under cultivation, and worked by the soldiers. Heavy rains fall almost every day, and the low land on the streams through the whole country is inundated. Spent the week in exploring the country in the vicinity of the garison, and in collecting information concerning the Indians. Those who were at Washington last winter, returned in health, much pleased with their journey. On Saturday I was informed that the presents for the Indians would not arrive before the 25th of June.

Remarks on the climate. I have learned, from good authority, and from men who have been long acquainted with the country, that in this climate, the weather, in March, April, and the first part of May, is invariably dry. Very little rain falls, and the streams are only swelled at times by the melting of the snow. About the middle of May, the rains commence, and in a few days become very violent. They seldom, however, continue more than twelve hours before they are succeeded by about twenty four of fair weather. This alternation, in nearly the same proportion, continues until about the 10th of June. Heavy showers are frequent until some time in July, and less frequent and lighter showers till some time in August. The rain then ceases, and very little again falls until the next May. There is but little snow, and the winter is generally dry.

Interview with the Otto tribe. We were within twelve miles of the garison, returning from a hunting expedition. I went to see them on the tenth, but found that their chief was not in the company. Several of the Indians, who had considerable influence, I found favourably inclined towards the object of my mission.

Departure for the Indian Villages. June 12.—I set out, accompanied by Mr. Rogers, my interpreter, and one of those who was with the Indians at Washington, & with 2 soldiers furnished by Colonel Leavenworth. We rode about twenty miles to Elkhorn river, which was as high as to overflow all the valley adjoining, and was impassable. Our course was W. 15 deg. S. through a rolling prairie, destitute of timber, except on the river. The soil is generally good; but there is no stone, and but little gravel to be seen. We encamped for the night and experienced a heavy shower. I determined to visit the Mahaw village first, as I could not proceed on the trace to the Pawnee village.

14.—We encamped this night about eight miles north of the old Mahaw village. I saw many elk, and in one drove counted seventy. Saw several antelope or mountain goats. They are of the same color as the deer, but resemble the common goat in shape. They are much the fleetest animal in this country. In size, they are between the common goat and a large deer.

Village of barking squirrels, or prairie dogs. They have the appearance of the grey squirrel in colour and shape, but are three times as large. Their noise exactly resembles that of the smaller kind of dogs. They burrow in the earth, and are never seen far from their habitation. They live on grass and herbage; and not a spear of grass is suffered to grow within the bounds of their village. On the first appearance, of danger, they flee to the mouth of their burrow, and when it comes near they enter, and can rarely be driven out by smoke or water. Thousands dwell in the same village, forming a little community. Their burrows are from ten to twenty feet apart, with a mound of dirt at the entrance, of from one to two feet in height, which serves as a watch tower. On the approach of danger, they raise an incessant barking. We were much annoyed during the night by the barking of these animals.

Arrival at the Mahaw village. June 15.—We continued our journey, and after wading and swimming several creeks, and repeatedly miring our horses, we arrived, about four o'clock, at the Mahaw village. This village is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river.

Interview with the chiefs. Towards evening I explained to the chiefs the object of the society and of my visit. I endeavoured to show them the benefit of civil and religious institutions; of learning and the arts; and I endeavored their importance by such arguments as I considered best calculated to carry conviction to their minds. I requested them to consider duly the propositions I had made, and then give me an answer.

Population of the village. This village contains about thirty-seven earth lodges, and seventy skin lodges. Each earth lodge is computed to contain five persons capable of bearing arms; and there are to the other souls inhabiting the lodge, as one to five. It is calculated that only one half of the nation have earth lodges. This calculation will give 370 warriors, and 1850 souls. I think the calculation is too great for the warriors, and not large enough for the others; for reasons which I shall hereafter assign.

Final interview with the chiefs.

June 17.—This morning I heard the result of the deliberations of the Mahaw chiefs, which was as follows. Big Elk, the principal chief, spoke for the whole:

"Father,—Your propositions are all good, and for my benefit and that of my people. There is no reason why I should reject them. Father, the Americans are very kind, and have pity on us.—They often give me a knife, and powder, and tobacco, for which I do not trade nor give any skins. I am convinced the Great Spirit has done more for the white man than he has for the red man. I think he is truly with the white man; and I sometimes think that the white man is the Great Spirit himself, and that there is no other; for every thing I use and wear, comes from the white man. He can do every thing. I sometimes think that what we call the Great Spirit, and our worship is a deception; for we gain nothing by it. Father, the white man is wise and great, but we are poor and ignorant. I am like a dog running over the prairie. You see how poor and miserable my people are. We have little to eat, and are almost naked. You offer to teach us and make us wise. It is all good. You see how poor our women are—how small their arms—they work hard. To see a plough with a horse on our prairie would look well; it would look as if we might live."

"But, Father, I doubt we could learn. I think the Indian can never learn to live like the white man. Should a family come and live with us as you propose, I fear for them, for some of my young men have no ears, (would not listen to Council.) I fear they would steal and run away, and I should be blamed. I fear war parties would come and cut them off with our children. The white people are so numerous, I fear they will come and kill all the game. What you tell us concerning buffaloes, elk and deer becoming scarce is true. They are almost gone. But there are a few left. My good father, have pity on me a few years, and let me follow the buffalo. My children will want you to instruct them when I am old or dead. They will have no game. Come and teach them."

"I stated to him that the family of missionaries would not be permitted to hunt the buffalo, and that we did not wish to prevent him nor his people from hunting as long as there was game; but to teach them how they might live when game was gone. I observed that it was necessary that their children should be taught when young, that they might provide for themselves when game was no more, and for their parents when old. He then told me he was satisfied, (his fears were removed,) and what I said concerning instructing their children when young, was a new idea, one he had never thought of before. He said it was an important idea, and he would consider on it.—After about half an hour's deliberation and conversation with his people, he said "if you establish a school in a safe place near the fort, I may send some scholars, and many of my people will send." He assured me of his friendship to the whites, and that his nation had never injured them; that he always desired to live in peace with them, and should such a family come into the country as I proposed, it would afford him pleasure to do them good.

Arrival at the Grand Pawnee Village.

June 18.—After riding about 50 miles through the bottom of the loop fork of Platt, and swimming two creeks, we arrived at the grand Pawnee village about 5 o'clock. Many ran out to meet us. They welcomed us to their village, and testified as much joy as if their children or friends, after a long absence, had returned. Numerous feasts were immediately prepared, and we invited to partake. I found their customs and manner of cooking the same as among the Mahaw tribe. On entering the village I was invited to the lodge of *Sara Terhish*, or bad chief. He was at Washington last winter, and has the greatest influence with the nation, though his brother *Long Hair* claims the superiority, and formerly ruled them at his pleasure. My host, on learning that I wished to hold a talk with the principal men of the nation, and understanding something of my object, requested me to explain fully my object to him, and assured me he would lay it before the council of his nation. After a little reflection, knowing him to be the most intelligent man in his tribe, and the most friendly to the Americans, I made to him a full statement of the object and wishes of the Society. I did the same to several other chiefs; and to *Esh-ka-la-pa*, the chief of the Pawnee republics.

Visit to the Pawnee Loups.

June 19.—While the chiefs of the grand Pawnees and Pawnee republics were in council, deliberating upon the propositions which I had made, I rode to the village of the Pawnee Loups, and held a council with them. *Tare-ke-to-ya-hoo*, one of the chiefs who visited Washington, is the man of the most influence. He immediately recognized me, and told me he heard me preach at St. Louis. He is a very polite and intelligent man, about thirty years of age. His father is the principal chief; but never does any thing without consulting his son, whose advice he follows. After the chiefs had deliberated about two hours, they returned me the following reply, through the young chief.

"Brother,—I saw you at St. Louis, and heard your talk. I saw many good men when I was in the States. Some of them talked of coming to see us. I thought they would not come, the distance is so great. You have come, and my heart is glad. I now think that I and my people shall not always be ignorant and miserable, and that we shall no more want knives when my people learn to make them. When I first went into the States I saw so many white men who had a different smell from the red men, different customs, & different food, that I was sick. I soon became accustomed to them, and love them. I shall never forget their kindness. I wish to become more acquainted with them. If you establish a school, & any of the other nations send, we will send some children; and when our people understand it they will send many. We would be glad to have the Society place a school near our village. We would protect it when we are at home; but we are absent many moons hunting buffalo. We fear that the Sioux would kill them and our children. We think it would be safe near the fort and trading house."

Return to the Grand Pawnee village.

After much more conversation with the young chief, which resulted in the same answer in substance, I returned to the grand Pawnee village. I soon learned that the chief had faithfully communicated the objects of the Society to the council; and that the chiefs and old men had been deliberating most of the day. Towards evening the chief informed me he was ready to give me the answer of the head man of his nation. He then addressed me as follows:

"Brother,—We thank our white brothers for their kindness. We believe the great Father of life has placed the white men near himself, and the red men far behind. The white men are great and wise before us, because the Father of light hath made them so. He has made the white men to be white, and the red men to be red. The white

man is as the Great Spirit made him, so is the red man. The white man has one medicine,* the red man has another. We believe the Father of life intended the white man should be wise, and read, and write, make guns, axes, and knives; and intended the red man should be ignorant and follow the buffalo. He has made us equal in some things, but we are poor and miserable when compared with the white men. Why should we throw away the medicine which the Father of life has given us, and take that of the white man. We fear he would be angry, and send pestilence and destroy us.

Brother, I will now give you my own opinion. I think it would be a good thing for our children, to learn to make axes, hoes, and guns, and cloth, and to learn to cultivate the earth, and to read and write, if it was not medicine. I am afraid the great Father of life would be angry, if we should throw away our medicine. After what I have seen of the Americans in the States, and the kindness they have showed me, I shall always respect and love them. I love two roads—the one from the trading house to our village, in which the Americans bring us goods; the other is from our village to where we get buffalo and horses.

I tried in vain to convince him that learning to read and write was not medicine. I asked the chief of the Pawnee republics what he thought of the subject, and whether he thought any of his people would send to school. He informed me he thought it impossible for an Indian to learn like a white man, but that he should have no objection to try. He said "should I send my children to school all my people would. I may send one at first."

The distance from the garrison to the Mahaw village, is about 75 miles West, 35 deg. N. From the Fort to the Otto village is about 25 miles W. 30 deg. S. on the south side of the river Platt.

The condition of the Otto and Mahaw tribes is much more wretched than that of the Pawnees. They have been reduced in numbers and discouraged by repeated wars. There is a great scarcity of game in the country where they live; and when they go from two to three hundred miles west for buffalo, they meet with more powerful tribes, on whose faith and promises they cannot rely. They raise some corn, but not half sufficient to support them. The consequence is, that when they are prohibited from hunting by their more powerful neighbours, or when they do not succeed in finding game, they are reduced almost to a state of starvation, as was the case when I visited them. They often subsist, for months, on roots which they dig from the earth, with very little meat which they occasionally obtain from the chase. They are very fond of ardent spirits, and possess nothing they will not give in exchange for it. They have a large number of horses, and never travel far from their village on foot. They feel themselves inferior in numbers to the surrounding tribes, and are disheartened, and sunk down into inactivity and idleness.

The Pawnees are more industrious and enterprising, are better supplied with provisions, and have more national pride than the other tribes around them. They are also much more superstitious. Every family possesses a number of horses & mules, and some an hundred or more. These animals, to prevent their being stolen, are carefully guarded through the day, and at night, are put in an enclosure within a few feet of their owners' lodge. The Pawnees raise but very few horses. They supply themselves, either by stealing from the Spaniards, or by purchasing from the Indian tribes on the borders of the Spanish territory. The men generally take care of their horses through the season in which the women are raising corn. At other seasons, and when travelling, the care of them devolves upon the women. The population of the Pawnee tribe is generally estimated at 10,000 souls. The estimate, I apprehend, is too great by at least 1000. Few old persons are to be found in either of the villages; but the children and youth are numerous. The only domestic animals they have are horses, mules and dogs.

* The Indian term for medicine is used to signify any particular manner of life, religious ceremonies and worship, any thing strange or unusual, every thing above their comprehension, and every thing administered to the sick.

Missionary Intelligence.

Condensed for the Boston Recorder, from the Missionary Herald for March.

CEYLON MISSION.

BATTICOTTA.

Extracts from the Journal of Mr. Meigs.

August 22, 1820. The only Savior, which the heathen, so far as I can learn, have any idea of, is good works, or alms deeds. By performing a few deeds of charity; by building a temple or rest house; by digging a well or tank for the public benefit; they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great and rich man. I often spend much time in showing them the impossibility of going to heaven by what they call good works, and they appear, for the time, to be convinced, that they can do no more than their duty. But the very next time I inquire of them how they expect to go to heaven, they will give me the same answer; so firmly is the notion of merit riveted in their minds.

How the peculiarities of Christianity are received. Oct. 29. I had occasion to observe this afternoon, that Christ is "a stone of stumbling and rock of offence," as well to the heathen, as to many in Christian lands. When I converse with sensual heathens, on most of the great truths of revelation, which are not peculiar to Christianity, they usually assent to the truth of them, and often manifest great approbation. But as soon as I speak of Jesus Christ as the Son of God, and the only Savior of sinners, many of them will immediately manifest strong displeasure. One man, with whom I have frequently conversed, who commonly attends worship with us on the Sabbath, and who has obtained considerable knowledge of Christianity, said to me this afternoon: "Your religion is very high and very excellent. It teaches us the character of the true God, and reveals to us his holy law. It tells us about the creation of the world; the fall of man; the deluge, &c. It also makes known to us the world to come. All this is excellent. But on the other hand, you tell us about Jesus Christ, who was born of a woman, and in a stable, laid in a manger, and finally crucified; this is mean and low. When you tell me about the true God, I like to hear your conversation; but when you tell me about Jesus Christ, I am much displeased. I wish not to hear it. I shall never believe on him."

Prejudices of the Natives. [Under date of November 18th, Mr. Meigs details the successful attempts made by Mr. Richards and himself, to induce the boys and girls of the school to prepare their food and eat on the mission premises. These attempts it was not thought expedient to make at an earlier period. The six girls in the school, and all the younger boys, yielded at once. Eight of the older boys at first refused; but, by means of persuasion, their number was reduced, first to five, and then to two. Daniel Smead, was particularly active in persuading the boys to acquiesce in this measure.]

This is one instance among many others, that might be mentioned, to show that cleanliness and uncleanness among the people, is, in a great degree ceremonial. If a toddy man should presume to draw water from the well of a Vellala, the well would be considered as greatly defiled, and the water rendered unfit for men of a good cast to drink of, until the well had undergone a thorough purification. Hence, when a person is travelling in a palanquin, and the coolies (who are of low cast, for no others will carry a palanquin,) stop at a well on the road to drink water, they are not

permitted to draw for themselves; but some person of high cast must come and draw water for them. Thus persons of high cast are sometimes compelled to serve those of low cast, and even masters to wait on their own slaves.

Feb. 17, 1821. Parted with my hired man James, who goes to live with Mr. Winslow. Tho' he does not yet give decisive evidence of conversion, yet his whole deportment is very consistent with piety, and I am not without some hopes, that he has passed from death unto life; and that he will hereafter appear more decidedly and boldly on the Lord's side.

Island of Caradive.

[Sometime in June, Mr. Meigs visited Caradive an island west of Batticotta. He was accompanied by Gabriel Tissera.]

[Mr. Meigs gives a detailed account of his labors for the good of these islanders. We make one or two extracts respecting them.]

I took some pains to ascertain what number of the people can read, either on the ola, or in printed books. From all I heard and saw, I was led to conclude, that only a small part of the whole population can read intelligibly. I found one man, who could repeat very correctly a small catechism, which he learned while a boy, when the Dutch held the island. He could also repeat the Lord's prayer, and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practice according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbours and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavored to show him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed.—Doubtless there are numbers of men in his situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbors and relations.

On the evening of June 23d, as we were about lying down to sleep, several men came in and began to converse with us. Being fatigued by the labors of the day, and not at first knowing definitely their object in coming, we did not at once commence talking with them on religious subjects. One of them, however, soon asked us, if we had not come for the purpose of instructing the people. We replied that we had come for that purpose.—He said he had been thus informed, and had come to hear us. He supposed that we were from Panditeripo, until we informed him that we came from Batticotta. He said that Dr. Scudder visited Caradive a few months before, and lodged in the same bungalow that we were now in; that he preached to the people, and distributed tracts among them; that one of the tracts written on an ola was given to him, which he had read many times, and lent to his neighbours; and that a number of people, who could not read themselves, had heard it read. It appeared indeed that he had read it attentively, and that he was very favorably impressed with the truths which it contained. He said he believed it pointed out the only way to heaven. The reading of the tract had evidently excited in his mind a desire to hear more respecting the Christian religion, as well as to have what he had read explained to him. He listened most attentively while we spoke to him. He objected to nothing which was said to him. He repeated many times, "it is all true, it is all true." After Gabriel and myself had talked with him for more than an hour, he inquired, with much apparent sincerity, how he could obtain this repentance and faith in Jesus Christ; about which we had been speaking to him. As may be supposed, I was much gratified with the question, and answered it as well as I was able. Indeed, I have never heard a heathen, in similar circumstances, ask this question with such an evident desire to know the truth. He left us about nine o'clock, and we retired to rest very thankful for the blessings of the day.

Sept. 27. Received a visit from Rev. Mr. Lamb, brick, Church missionary from Kandy. He appears to possess much of the true missionary spirit.

DEATH OF MR. RICHARDS.

A letter and journal have lately been received from the Rev. Henry Woodward, missionary at Batticotta, in Ceylon. The principal intelligence contained in the letter, is the announcement of Mr. Richards' death, which took place Aug. 3d. "He died," says Mr. Woodward, "rejoicing in the hope of a glorious immortality." Doubtless, letters, giving a more particular account of this event had been previously transmitted, though they have not yet been received.

Mr. Richards had been standing on the borders of the grave for more than four years; his beloved brother Warren having been taken from his side in August 1818, and he then expecting immediately to follow. During the interval, though generally very weak, he has been of great use to the mission. His sound judgment, meekness, disinterestedness, faithfulness, love to his Savior, to his fellow missionaries, to the heathen;—his piety toward God and universal benevolence to men; rendered him a truly valuable laborer in the vineyard of his Lord.

Mr. Woodward describes his own health and that of his wife, as being pretty good.—[Herald.]

BOMBAY MISSION.

Joint Letter of the Missionaries.

[The letter commences with the remark, that the missionaries thought it best to anticipate the time of their stated semi-annual communication, as they wished to have several subjects brought before the Committee, with as little delay as possible. They suggest the inquiry whether it is not expedient, that application be made to the American Bible Society for funds to carry on the publication of the Scriptures at Bombay; and they inclose a letter to the Corresponding Secretary of that institution, to be presented, in case such an application should be judged expedient. On the subject of printing they observe:]

Our printing department has ever been conducted on a small scale; and yet remittances, specially designed for its support, have borne but a small part of the expense. Hence we have been obliged to maintain it mostly by expending what was needed for other objects. We are every day experiencing a great want of tracts, and portions of Scripture, for distribution. Genesis, Matthew, and John, which we designed to keep on hand continually, have been for months exhausted; and for a long time to come, we cannot, with our present means, supply ourselves with these, and with the short Epistles, now nearly expended; especially if we proceed, as we wish to do, in printing some other portions of Scripture, and several tracts, the want of which we sensibly feel.

Additional Laborers.

[The missionaries state, at considerable length, the urgent need of more laborers in the field where they are stationed, and their earnest desire that their diminished number may be speedily recruited. They frankly express their fears, that newly arrived missionaries might not be permitted to reside at Bombay; but they cannot remain contented, unless it shall be proved, by actual experiment, that other fellow laborers cannot gain admittance. Beside able assistants in the work of translation, they think a number of young men, of common education and talents, and of unfeigned piety, who should join the mission at an age when they might easily learn languages, would be exceedingly useful in teaching the first principles of Christianity.]

What are we, say they, to the great work, which needs to be done? We behold, just around us, thousands more than we can possibly enlighten, beside those at greater distances, where other

laborers might be stationed;—and we are grieved. Especially are we grieved, when we know that hundreds and thousands of young men of piety, and of talents and learning sufficient to acquire the languages of the heathen, and to declare to them the things which belong to their peace, are likely to spend their days in our country, without performing any special labor for Christ.

In view of these things what shall we say? We desire that the Holy Spirit may speak effectually to them, and to those, whose duty it is to send them forth to the perishing heathen. Our apparent want of success, has by no means diminished, in our view, the importance of preaching the Gospel to every creature; nor the importance of preaching it here; neither has it raised in our minds a doubt of final success.

Children in the Mission Families.

In hope that it may please God to raise up some laborers from this country, we have taken upwards of fifty children into our three families. About twenty-five country born, are supported by their parents and friends. Twenty others, of a more humble description, and in circumstances more degraded and desperate, whose fathers were English soldiers, and mothers Catholic natives, are supported in the family of Mr. Graves, from the funds of the Board. Some of them are orphans. Fifteen are boys, and five are girls. Many of these now bid fair, with the divine blessing on proper management, to become greatly useful. But, in regard to these children, we are in very unpleasant and trying circumstances.

Sickness of Mrs. Graves.

Mrs. Graves, who, while her health remained, occupied her whole time in the care of these children, both in regard to their temporal and spiritual wants, has been quite unable, for nearly two months past, to attend her labors; being confined by a protracted liver complaint. She has been almost daily expecting a termination of her labors here, and hoping for a gracious admittance to the rest that remains for the people of God. Neither the physician nor ourselves, thought it probable that she could survive.—But hitherto the Lord has spared her, beyond our expectations, and she is now in some respects better. Yet, even if she should survive, it is not probable she will ever be able to sustain the burden of so many children. It was undoubtedly her excessive care and labor, on their account, that hastened this third attack of that dreadful disorder. Till her sickness she had cheerfully labored for them beyond her ability. But now her ability is gone, and will most likely never return. She feels great anxiety on account of them, because there is no suitable provision for their instruction.

Children in Mrs. Graves' family.

While the health of Mrs. Graves continued, the children made the most pleasing proficiency in learning, and in religious knowledge. And, after her present illness commenced, Mr. Graves spent some portion of his time in teaching them, and in endeavouring to have them teach one another. But finding that it engrossed too much of his time from other duties, and fearing that Mrs. G. would not be able again to resume her care, some exertions were made to obtain a teacher.

[A suitable teacher not being obtainable, it was found necessary that some of the children should return to their parents; but the greater part were distributed in the families of Mr. Hall and Mr. Nichols. In these two families, there were thirty children previously; and it was somewhat doubtful whether the care of so many additional children could be borne as a permanent thing; especially as the health of all the female members of the mission was feeble and precarious. Of the thirty children in the families of Mr. Hall and Mr. Nichols, nearly all were supported by their friends.]

Proposed voyage of Mrs. Graves.

Before we present attack, Mrs. Graves has been twice affected with the liver complaint, which, in both instances, readily yielded to the usual remedies. But, her present illness, such has not been the case. One small abscess in the liver has formed; and the physicians think a larger one, or more than one, to be now forming. He advises her immediate return to a colder climate, as the only probable means of preserving her life. It is our opinion that her return to America is expedient, and involves less expense, than a voyage to any other place, and the requisite residence there, would do. In her present state of health, it seems almost too great an undertaking for her to enter on a long voyage, unaccompanied by her husband; and we scarcely know what judgment to form, respecting the expediency of his going with her. The physician, and many others, expressly advise that he go. But we can scarcely admit the tho't that our diminished number should be so much more reduced still.

[A letter has been received, by the Corresponding Secretary, from Mrs. Graves, dated Liverpool, Nov. 13, 1822, mentioning her arrival at that place a few days before. The passage had been favorable, and her health was better, though she was then quite indisposed. She expected to embark for New-York early in December. She speaks with great tenderness on the subject of being obliged to leave Bombay, unaccompanied by her husband; but a regard to the interests of the mission induced both to submit to this severe trial without complaining.]

[Since the Herald was published, Mrs. GRAVES has arrived in Boston; much improved in health.]

Letter from Mr. Graves.

[On the subject of missionary labors, Mr. G. says:] In the absence of Mrs. Graves, I mean to spend a considerable portion of my time, as I have already done, in itinerating for the instruction of the natives. I have as yet made it my principal home at Mr. Garrett's, and my house has been rented for a month. But I intend making frequent visits to Mahim. Thither people of that place, though they know more of the Gospel, do not afford more prospect of success to missionary labors, than those of many other places, which I visit. Indeed, I have had less encouragement there recently, than at many other places.

I cannot but entertain some hope of seeing brother Bardwell back, to labor in this vicinity; yet I know not as his health will allow of his return. God is chastising us in various ways. O may it be only to prepare for great mercy at last, even to this people. I certainly trust that, in due time, we as a mission shall reap and faint not.

Do the churches ever pray for our success? May we and they have more of a spirit of prayer and of faith. We are by no means discouraged, and have no reason to be.

Letter from Mr. Garrett.

[With the letters above mentioned, was received one from Mr. Garrett, dated May 30. We make the following extracts.]

Our joint letter, which accompanies this, gives you a statement of the concerns of our mission at the present time. The Lord sees fit to lay upon his chastising rod, and still to withhold the influences of the Spirit from the poor pagans, among whom we are placed. What the cause is of a want of success attending missionary exertions in this region, is an interesting inquiry, particularly to all who may be in the field. We ought most humbly and strictly to examine ourselves; and I hope the repeated and heavy afflictions the Lord is sending upon us will be sanctified. While we are sensible of our own weakness, want of faith in God's promises, and unworthiness to be made instruments in carrying on his work among the heathen, we see others, in different parts of the earth, more earthen vessels like ourselves, using the same means for the conversion of the heathen, and having their labors owned and blessed. Is the hand of the Lord shortened, or his ear heavy?

* This description is applied principally to children, whose fathers are Europeans, and whose mothers, natives of the country. The fathers are often men of property, who give their children a decent education.

Or do our sins render it inconsistent with the divine goodness to extend mercy to us, and to the heathen?

I cannot but believe, that the word of God is faithfully preached to these pagans, and that fervent prayers are offered in their behalf. But have we not reason to fear, that the Bombay mission is not born up by the prayers of God's people.

Mr. Garrett adds: "I have omitted to say, in the body of my letter, that our edition of 2500 copies of Luke was completed about the 1st of May. One thousand copies are reserved as a part of the complete New-Testament. The remaining 1500 are put up for distribution among the people."

CHEROKEES OF THE ARKANSAW.—Dwight.

[The journal states that, within four miles of the station there are hundreds of acres of prairie land, from which excellent hay may be obtained to the amount one ton from the acre.]

July 20. Ta-kau-to-caugh, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Maj. Gen. Gaines, commander of the western division of the United States army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace; and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the Peace Talk, between the Cherokees and Osages. The long & bloody war between them has at length terminated. The chain of peace is made bright and riveted upon them; and the friendly pipe is smoked by them in harmony. They agree to bury the hatchet and live together as brothers, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The United States are the third party in the engagement.

Prejudices Removed.

Sept. 14. Several of the chiefs and the Agent agreed, on the 2d inst. to hold a council at Dwight, in order to become more fully acquainted with the principles, according to which the school is conducted, and with the reasons for the different parts of the plan of instruction, which we have thought it expedient to adopt. They also agreed to make, at our request, some regulations, with a view to keeping the children regular in their attendance at the school. Several circumstances have occurred to prevent a general meeting of the chiefs. Jolly, the head man, and one other chief, with the interpreter, however, made us a visit to-day. By means of interested white men, considerable prejudice had been imbibed against the school, on the ground, that the children were required to work part of the time; and several men of influence among the Cherokees, were about establishing a school of their own, on what they supposed to be a better plan. The latter of the two chiefs mentioned above, was of this number. He had four children at school through the winter, and had ever been decided and warm in his friendship for the school, until, by some means, he received the impression, that his children could be brought forward much faster, if they were not required to labor. After attending fully to the plan of our school, and to the arguments in favor of the plan, he sat sometime apparently in deep thought, and then said he would tell us his mind. He said, he had not changed his mind on account of any thing others had said to him, nor for want of friendship for this school. He said, his conclusion to send his children to another school, was in order that they might study all the time, and be brought forward in their education as fast as possible. He needed their help. He added, that he was now fully convinced and satisfied that our plan was the best, and that he had made up his mind to send his children here. He also requested that we would receive several of his relatives, who are considerably numerous. Some, whom he wished to place in the school, are nearly men. He said if any of them would not comply with our regulations, he would put them right.

Affecting Prostration.

25. Mr. Washburn rode out in the morning with an interpreter to a village in the neighborhood in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things.—They are indeed like the setting sun, but without any rays of light to dispel the darkness of the tomb.

SANDWICH ISLANDS.

Just as the last pages of this number were going to press, very interesting intelligence was received from the missionaries at the Sandwich Islands, by the ship America, Capt. De Koven, arrived at New-York. The letters are dated Aug. 9th, which is about six months later than the date of any communications, which have previously come to hand. The joint letter continues the history of the mission down to the date above-mentioned; but dwells with particular interest upon a visit from the Rev. Daniel Tyerman, and George Bennett, Esq. who constitute the Deputation from the London Missionary Society to the evangelized Islands of the Southern Pacific.—These gentlemen arrived at Waohoo about the middle of April, and had remained there nearly four months. They were accompanied there by Mr. Ellis, one of the missionaries at Huahine, and by two native teachers and their wives, from the same island. Mr. Ellis and these native teachers, (who had been selected and set apart by the church at Huahine for the purpose,) were expecting to commence a mission at the Marquesas Islands, till the chiefs of the Sandwich Islands, with the full consent and approbation of the American missionaries, invited Mr. Ellis and one of the native teachers to reside there permanently. This measure was adopted after much deliberation, and for reasons which are stated at length.

Messrs. Tyerman and Bennett addressed a long and excellent letter to the Board; full of the most fraternal sentiments, and of judicious remarks on the subject of missions in the islands of the Pacific. They expected to leave Waohoo soon; to stop at the Marquesas Islands; to spend a twelvemonth at the Society Islands; to touch at Port Jackson, New Holland, and then return to London.

Mr. Ellis preached often to the Sandwich Islanders in their own language. Mr. Bingham had preached and once prayed in it. The natives were becoming more desirous of instruction than ever before. There were many encouraging circumstances. Our next number may be expected to contain the particulars.—[Missionary Herald.]

THE TWO GREEK YOUTH.

The two Greek youth, recently arrived at Salem in the brig America, Capt. Dewing, from Malta, having excited considerable interest, it may be gratifying to the public to be informed of the particulars concerning them, and the object which they have in view in coming to this country. They were found at Malta by the American Missionaries, and through their influence have been sent to this country by their relations with a view to an education at the Foreign Mission School, in Cornwall, Conn.

The eldest, Photius Kavasales is an orphan boy, 15 years of age, whose father, mother, four brothers and two sisters, were swept off by the plague in Smyrna in the year 1814. Photius was left destitute and was put into the Hospital, where he remained two or three years, and suffered much, it is said, from sickness, and for want of proper attention. He has one brother left, who is now in the Morea, and an officer in the Grecian army.

Having an uncle living in Malta, he was sent there about four years ago, and by consent of his uncle, he is now brought to America.

The other lad, whose name is Anastasius Kavasales, is 11 years of age, and a son of the Greek Priest, at present officiating in the Greek church at Malta. He was born at Zante and was brought to Malta by his father, when he was but four years of age.

They both read in Modern Greek, and Italian, and converse also in Maltese; and have been with them books in each of these languages. Those who have had most opportunities of seeing them since their arrival, speak highly of their capacity, and of their uncommonly respectful and decent behaviour. It is expected they will pursue some knowledge of the English language, and enter the institution at Cornwall, to be committed to the care of the Rev. Mr. Cornewall, and have by him been placed in the school of the able Instructor, Mr. Hallock. It may be proper to add, that their only dependence for support is upon the charity of the public.—It is hoped a generous sympathy will be felt for them, and only upon their own account, but on account of their oppressed & bleeding nation.—[Salem Observer.]

STATE OF THE COLLEGES.

For the Boston Recorder.

The following statement exhibits the present state of the Colleges, nearly perfect accuracy is not professed. It is hoped that the intelligence will not be unacceptable to those who cherish the 27th of February as a day of fasting and prayer for these Institutions. But though there is much to encourage the church, in the present state of the colleges, still it is hoped, that there will be much more if the church is permitted to see spiritual and everlasting blessings bestowed upon them in answer to prayer.

Bowdoin College, Brunswick, Me.—Number of students, 120; number of pious students, 10, 20. In 1816, some attention to religion and to hopeful converts. In 1817, also, more than usual religious feeling & three or four hopeful converts. There has never been a general revival. A Theological Society, which meets for the study of the Scriptures every Sabbath evening. A Benevolent Society, the object of which is to assist indigent students.

Waterville College, Me.—Number of students, 27, number pious students, None. There has been no revival in the College, for it has lately gone into operation. It is under the instruction of religious men, and it is understood the present state of religion in the neighborhood of the College, is favorable. It is not known, whether the Sabbath Morning Concert for the Colleges is observed, or whether any Missionary, Benevolent, or Theological Societies, or prayer meetings have yet been instituted.

Dartmouth College, Hanover.—Number of students, 138; number of pious students, 64; last revival, in 1821; number of hopeful converts 17 or 18; religion in the College, last fall, lamentably low; present state of religion in the neighborhood of the College, more encouraging. Christians more engaged in prayer. Meetings more frequent and solemn. A few are anxious in town; some of the religious students who have been favoured with revivals in their schools, have returned and are more engaged than usual in religion.

There is a Theological Society in College, embracing all the religious students, which meet once a month for religious improvement, and once a month to pray for missions, and to contribute for the support of Francis Brown, in Ceylon. There is, also, a Bible and Tract Society, embracing all who wish to be members of it. This Society has been, and it may be presumed is now doing much good.

There is, besides, a Society of Enquiry respecting Missions, and an Agricultural Society, both formed in 1821. The object of the first, is to cherish and promote a Missionary spirit; of the last, to raise money by manual labor, for the Board of Commissioners.

The Sabbath Morning Concert for the Colleges, is very generally observed by the pious students; also, prayer meetings by classes, on Thursday evening, to pray for the special out-pouring of the Spirit upon the College. At the same time, the officers of College, meet for the same purpose. The students have a weekly conference on Saturday evening, which is attended by many inhabitants of the village, and is considered peculiarly interesting and useful. Conference meetings are also attended on Wednesday, Thursday and Friday evenings in different parts of the village. These however are not permanent, but vary as religion revives or declines among the people. On Sabbath evening, the students attend and support either wholly, or in part, conference meetings at various and distant parts of Hanover, Lebanon, Norwich, Hartford, and other places. A Sabbath School, in the immediate vicinity of the College, in which many members of the College are teachers, has been, for some years, except in the winter season, in successful operation. Sabbath Schools have also been established by the pious students, in other districts of the town, which are attended after Divine service, in the afternoon and are succeeded by solemn and crowded conferences.

Vermont University, Burlington.—Number of students, 40; number of pious students, 10. There is a society denominated, "Society for Religious Enquiry," which meets on Saturday evening regularly. The Sabbath Morning Concert for Prayer, is attended by the pious students. For a number of years the religious influence of the College has been favorable.

Midbury College, Vt.—Number of students is 87; 60 are hopefully pious. The last revival was in the summer of 1821, about a year and a half since. The number of hopeful converts in College was 15; some others expressed hopes, but their case is considered more doubtful. As the term has just commenced, the present state of religion is not known; but several students have been instructing in towns where there are revivals of religion, and it is hoped that their influence will be peculiarly salutary.

There is a Theological Society, which meets weekly for religious improvement, and possesses a respectable library. As there is no church in College, this Society answers many of the most important purposes of a regular church. Its members are solemnly bound to watch over one another, to walk in Christian unity, and admonish and reprove each other with Christian fidelity. A Society of inquiry respecting Missions has been recently formed, and promises to be useful. The students have, also, for several years, supported a benevolent child in Ceylon.

Besides these, a Society has long existed which furnishes important aid to indigent students, by affording them gratuitously the use of an extensive classical library, and by occasionally loaning money to such of them as are pious. Its means and usefulness are increasing.

Religious meetings in College.—The pious students of the several classes, have weekly classes, meetings for prayer. A general religious conference is held on Saturday evenings. To add to the interest of this meeting, some of the officers of College are occasionally attendants. The Concert of Prayer for Colleges, on Sabbath morning, is regularly observed; also the Monthly Concert.

The pious students in different parts of Middlebury and neighboring towns. They are also employed as Superintendents & Teachers in Sabbath Schools, and are active in promoting those institutions in the vicinity of College.

[Remainder next week.]

A letter received by the Publisher of the Recorder, from Williams College, written on the evening of the day of fasting & prayer for the Colleges, furnishes much encouragement for persevering and importunate prayer for that Institution.

SCOTTISH MISSIONARY SOCIETY.
Earl of Broadbent, President. Rev. David Dickson, Mr. Joseph Little, and Rev. Wm. Brown, Secretaries.

The Report of the Society's operations for the year ending May 17, 1822, furnishes a connected view of their several stations, and the present state of their missions, an abstract of which it is believed, will be gratifying to our readers.

The Missionaries of the Society, occupy five different stations.

1. KARASS.—Appearances of late, in this district of Tartary, seem to indicate an auspicious change in the dispositions of the people toward Christianity. Formerly, the Missionaries were held in great abhorrence by the Mahometans—now, they are generally treated with kindness and regard. The superstitions of the Tartars are greatly relaxed. The Effendis, or Doctors of Mahometanism, consider their cause to be losing ground—the people are becoming indifferent to their ancient religion. Some of the Effendis, now request copies of the New Testament. This station is supplied by the Rev. Mr. Jack, Mr. Patterson and Mr. Galloway.

2. ASTRACHAN.—The translation, printing, and distribution of the Scriptures, and other religious publications, in the Tartar-Turkish and plain Turkish languages—the preaching of the Gospel to the Tartars and the Persians in the city and the neighboring populous villages, are the labours carried on at this station. 20,500 copies of different religious books, tracts and portions of the Bible, have been issued from the press during the year. About 25,000 Tartar Mahometans occupy the villages in the immediate vicinity of Astrachan. Some of them listen to the preaching of the cross with apparent attention—others treat it with great contempt. Generally they are disposed to be disputatious. The Persian Mahometans are less bigotted—will accept of books on Christianity without hesitation, and instead of opposing a conversation on religious subjects, rather court it, and conduct their discussions with candor. A school for the scientific and religious education of the children of the missionaries, is established here, containing 16 children. These, it is hoped, will be qualified to take the places of their fathers in future years. The missionaries at this station, are Messrs. Glen, Dickson, M'Pherson and McNeill.

3. ORENBURG.—The mission here was originally established chiefly with a view to labours among the Kirghisians. This tribe has been removed from the vicinity of the town, by order of the Russian government, and but few opportunities are now enjoyed of visiting them. The Tartar population in the town and neighbourhood, however, still affords opportunities of usefulness. The New Testament, and other suitable books and tracts, are distributed extensively by means of many strangers who visit Orenburg from distant parts of the province, and even from remote districts of Tartary. The missionaries have likewise taken extensive tours in the course of the year, for the circulation of the word of God. Mr. McAlpine proceeded as far as Kazan, 200 miles northwest of Orenburg, stopped at all the different villages, visited the Mollahs, (Mahometan priests) and distributed 600 books to those who could read them. Mr. Gray proceeded to Ufa, an important town, 200 miles north of Orenburg, with about 600 books. A full report from him had not been received by the Committee. The missionaries at this station, are Messrs. Gray and McAlpine, with Walter Buchanan, a Cabardian youth.

4. THE CRIMEA.—A new mission has been formed during the year in this peninsula. Beside the preaching of the Gospel, it is intended to form an institution where the children may receive the blessings of a religious education. The Sultan Katerghy is particularly interested in this object. The natives are kind and friendly, though ignorant in the extreme. Many of them are anxious for the education of their children; how far they will be pleased with the effects of Christian instruction, it remains to be seen, for they are rigid Mahometans. Mrs. Carruthers has already instructed several female Tartar children at Bakhtchisarai, much to the satisfaction of their parents. A proposed seminary will be established either near or at Sympheropol, under the direction of Mr. Carruthers, who is greatly esteemed by the Tartars.

5. NAZAR.—This is the chief seat of the Inland Tartars, whose distinguishing characteristic is a barbarous ferocity. The situation is convenient for missionary labors—30 small villages lie within four or five versts—the number of Inghish is about 10,000. Few of them pretend to any religion at all. Some of them say they are Mahometans, a warlike people, their hearts set on revenge. Mr. Blyth, who is a physician as well as a missionary, has succeeded in securing their confidence and affection—but in the midst of the most promising appearances, a sudden stop was put to his labors, by the Governor General of the Province. The cause is unknown; it was no imprudence, however, on the part of Mr. Blyth, as he was living on the most friendly terms with the Russian officers at Nazan, when the order for his removal arrived.

A mission is determined on to Bombay, by this Society, and four missionaries are designated. A mission to Persia has been contemplated, but has not yet been decided upon. The funds have continued to increase. The number of service from five missionary students has been accepted. The Missionary Seminary at Nazan, under the superintendence of Dr. Brown, answers the important end for which it was established.

6. METHODIST MISSIONS IN THE WEST INDIES:—At St. Vincent, the Sabbath congregations are generally numerous, serious and attentive—the churches are sometimes overflowed; the colored people are negroes—many very respectable attend, and it is hoped do not hear in vain. At St. Christopher, 200 persons were present at the three sessions in three months, after a careful examination—an adult school is established at the stations with not less than 150

persons, some of them 60 years of age—400 slave children, besides the regular Sabbath School children, are catechised every Sabbath.—At Dominica, Mrs. Harrison, wife of one of the missionaries, died Aug. 26. Upon being told she would die a sacrifice to the cause of Missions, she said, "she would die a penitent sinner at the foot of the cross,"—she left the world in triumph.—At Kingston, Jamaica, Mr. Young administered the sacrament last Easter day, to upwards of 1000 persons—"many of whom approached the table with tears, and it is believed fed on Christ in their hearts by faith with thanksgiving;" the various classes are evidently making progress in experimental and practical religion; the foundation of a new chapel was laid in July, and handsome donations have been received from many, who a few years ago were bitterly opposed to the instruction of the negroes; a mission is just established at Port Royal, with very encouraging prospects. In the Kingston Society are 1793 free persons, 2217 slaves—total 4010—increased in eight months, 291. At Montego Bay, on the same island, a great change has taken place in the views of the planters on the subject of negro instruction. They now encourage their slaves to attend the chapel; marriages are taking place among the people of color, a new thing, indicating moral improvement;—a Sabbath school with 50 scholars, has been recently formed. A permanent establishment is likely to be effected at St. Ann's bay.—At Barbadoes, the mission has been several times suspended, through the magnitude of opposing difficulties; but now, the wilderness begins to blossom as the rose; the classes and prayer-meetings are numerous and devoutly attended; in one quarter 20 members were received, most of them young persons, and but a few months ago, exceedingly depraved and wicked. An Auxiliary Missionary Society was formed here on the 20th of May last, and it is expected that it will raise \$220 per ann. Mr. and Mrs. Turner, and Mr. White, Methodist missionaries to New Zealand, have arrived safely at New South Wales.

RELIGIOUS SUMMARY.

The Tabernacle Church in Salem, Mass. have sent a silver pitcher to the Mission Church at Brainerd, as a token of their grateful remembrance of attentions paid to Dr. Worcester, during his last illness.—Zion's Herald mentions revivals among the Methodists in Bradford, Newbury, Corinth, Stratford, and Hartford, Vt.; also in Gilmantown and Concord, N. H.; and in Scituate, Mass.—The Earl and Countess of Dalhousie testified their approbation of the St John's chapel Sabbath school, Quebec, by a donation of ten pounds, to assist in clothing those poor children, that must otherwise during the winter, be deprived of the privileges of the school. The number of children admitted in the course of the last year, was 152—the number at the close of the year, 143, instructed by 21 gratuitous teachers.—In a late journey in the province of Upper Canada, Rev. Thaddeus Osgood has procured the establishment of more than twenty Sabbath Schools, and proposes the formation of a small library of books, in every town and settlement, to be accessible to children and young people, who carefully avoid immoral conduct, and come together every Sabbath and recite.—Information from Three Rivers, Canada, is received, that the distribution of the Scriptures there, is effecting much good; young persons, instead of spending their money as they used to do, in useless trifles, save it for the purpose of procuring the word of God. French Testaments have been disposed of, and more are wanted.—The ladies in Montreal, have recently formed an Orphan Asylum Society, which promises to become a highly useful institution.—The manager of one of the estates on the Island of Trinidad, affirms that the negroes do three times the work they did, before the Bible was circulated among them, and are quite cheerful and happy.—Rev. Mr. McIver, of Fayetteville, N. C. proposes to publish a volume of sermons, under the title of the Southern Preacher—the sermons to be furnished by Clergymen of different religious denominations, in North Carolina.—In the Madison (Indiana) Republican, is an advertisement, signed John Thomas, earnestly intreating, that when any civil officer, or any friend, shall see him intoxicated, they would have him confined either in the common jail, or some room or place till his reason returns again, as it may be some guard against his touching the liquor afterwards—he also solicits the aid of his friends, by prayer to God for him.—A Missionary Society was formed about a year ago, by several members of the Reformed Dutch Church, to establish new churches according to their standards, and to furnish the means of grace to destitute congregations within their own bounds. Several missionaries have been employed in the course of the year.—A revival is stated in the Christian Secretary, to have been enjoyed by the Baptist Society of Wilbraham and Monson, in which between thirty and forty have obtained the hope of pardon through Christ.—The religious services regularly held at the Mariners' Church, N. Y. have been blessed to the evident conversion of several sailors, who, for the enjoyment of Divine ordinances, have united themselves with various churches in the city, still enjoying the privilege of attending the sailors' meeting at the Mariners' Church.—The Governor of Maine has appointed the third day of April, as a day of public humiliation, fasting and prayer—among the subjects of prayer, are specified, Colleges and seminaries of learning, and associations whose object is to disseminate the Scriptures, or in any other way to supply the spiritual wants, and alleviate the miseries of mankind.—On board the whaling ship Beverly, from Boston, in the South Seas, there is stated to be a solemn attention to the subject of religion; two persons hopefullly converted, and nearly the whole crew solemn, and attentive to religious duties. The instruments of the work, are chiefly the Bibles furnished by the Massachusetts Bible Society; tracts furnished by the New England and Evangelical Tract Societies, and the "Guardian."—The College at Columbia, S. C. is in a declining state; the Legislature have appointed a committee of enquiry into the causes of the fact; the result of the committee is, that it is "owing to the persecution of some religious societies;" Dr. Cooper, the President, attributes it to the "Clergy generally." The true state of

the case is, that the president is believed to be an infidel or an atheist, at least to have no friendship for Christianity, and the religious public of South Carolina are not prepared to intrust their sons to the care of one, who if possible, will imbue their minds with the principles of scepticism.—The Family Visitor, Va. mentions extensive revivals among the Methodists in Holston and Meherin districts; in the former, 945 members were added during the last year—and in the latter, many professed conversions had occurred. Five Branch Missionary Societies have been formed, and four more expected to be formed this spring.—The last address of the Georgia Baptist Association to the Churches composing it, relates to the causes of decline in religion and the means of reviving it. The causes of decline mentioned, are: 1, the neglect of the word of God. 2. That professors do not properly improve their baptism. 3. The abuse or neglect of the Lord's Supper. 4. The abuse of the Sabbath. 5. The slender and incompetent support given to ministers. 6. The indulgence of a worldly spirit.—The receipts of the American Board of Commissioners for Foreign Missions, for the month preceding the 13th of February, were \$4,364 60, exclusive of two legacies of \$500 each, and donations in clothing, &c.

Wilbur's edition of the New Testament.

Our highly respected correspondent, whose recommendation of this edition of the Testament was inserted in the Recorder of 15th Feb. has expressed our own opinion of its merits very fully. The value of the key will be appreciated by all who wish to understand the Scriptures, rather than glide over the surface of them—for it will conduce much to rivet attention, and inspire an improving train of reflections. It serves to render the reader his own commentator.

The typographical execution of the work is very superior. While the book is considerably smaller than the Testaments in common use, it is more easily read because the type is more clear. It is stereotyped, and as far as we have examined it, free from the many blunders that occur in several editions of the Testament, with which we are acquainted. There can be no doubt, if the copy before us be a fair sample of the whole edition, that aside of the key, which is a valuable addition to its worth, it will rival in popularity any other edition before the public.

AMERICAN EDUCATION SOCIETY.

MR. WILLIS.—In behalf of the American Education Society, and as its Agent, I will thank you to insert in your paper, the following STATEMENT OF FACTS, in relation to your recent proposal, for the benefit of the Society. It was prepared for publication in another paper which had made some objections to the proposal; but the Recorder will give it a more extensive circulation.

TO THE FRIENDS OF THE SOCIETY.

Before Mr. Willis made his proposal, he printed and circulated, 3600 paper weekly. It was admitted, that of these, all over 3500 were sent to printers and were given away. Of the remaining 3500 subscribers, more than three-fourths (as it appears, from a careful inspection of the books,) pay when they subscribe the paper. And it also appears from the same careful inspection of the books, that for the ten of four years, fewer than sixty out of thirty-five hundred subscribers, fail to pay annually.—Beside; the number of subscribers to the Recorder has been steadily increasing for seven years and the number was larger, when the proposal was made, than ever before at the commencement of the year. No special effort has ever been made to extend the circulation of the Recorder. For the improvement of the paper, Mr. Willis engages to insert no advertisements, except such as are calculated to promote the interests of literature and religion. He pays five hundred and fifty dollars a year for the religious and political summaries and other editorial assistance. He lies in Boston, where the expense of conducting a paper is much greater than in the country, that he may have access to the best sources of intelligence. He has an extensive correspondence in Europe, and at a large expense receives regularly irreligious and literary publications. He incurs all the expense and responsibility resulting from an increase of his business; and if out of the net subscribers a large number fail to pay for the paper, it is his loss. He relinquishes the privilege of extending the circulation of his paper for his personal benefit only, which has often been urged to do and which he has been encouraged to believe might be done extensively, by those best acquainted with the districts of country where the paper is circulated, and by those acquainted with the estimation in which the paper is held. Under these circumstances, Mr. Willis complied with a proposal made to him by the Education Society, to give one dollar on a paper, for each subscriber over 500 who pay—believing that two objects would be gained by it, viz. the increased circulation of religious intelligence, and a handsome annuity to the Society.

His object was not personal aggrandizement, because, for most of the paper he receives but \$2 50; one dollar of which he gives to the Society; 25 cents on a paper he gives to agents, when they are taken by agents; the printing and paper cost one dollar, each, per volume, more; and then there are small items of expense, such as postage, expense of collecting, expense of preparing the papers for sale, &c. &c.—which leaves very little for extra clerk hire, and to balance losses by non-payments. Besides all this, his weight of care, if his subscribers increase to 6 or 8,000, as they probably will, must be greatly increased.—These are some of the facts on which the opinion of the Directors (the American Education Society) is founded and expressed, that the proposal is the result of generous public spirit.

And when we recollect the wide extent of our country—the rapid increase of our population, and with it the increasing ignorance of the people to get religious intelligence, and the short period since religious papers came into being, and the respectable and increasing number and patronage of them—it is highly probable that an increase of the subscribers to the Recorder to 6 or 8000 would only promote the patronage and number of other religious papers.

March 4, 1823.

LOUIS DWIGHT.

ORDINATION.—Communicated.
On Thursday, the 27th ult. the Rev. FRANCIS WOOD was ordained over the Congregational Church and Society, in Bangor, R. I. Introductory Prayer, Sermon from Rev. 6: 15, and Right Hand of Fellowship by Rev. Mr. Williams, of Providence; Consecrating Prayer, Charge and Concluding Prayer, by Rev. Dr. Austin, of Newport. Circumstances conspired to render the excellence of the performance peculiarly interesting to a small, but listening audience.

The perfect harmony and cordiality which have attended all the unanimous measures of the Church and Society, in inviting an orthodox candidate to settle with them, and in calling a large and highly respectable Council, (all but two of whom were prevented from attending by the storm) indicate the correct religious feeling and sentiment of that important little part of Zion, and conspire to render their future prospects highly auspicious. There is much reason to hope that their present minister, while he continues to

accompany and sanction his faithful instruction by that prudence and uprightness which are so essential to the character of a minister of the Gospel, will be both happy and useful among them.

POLITICAL SUMMARY.

FOREIGN.

Cadiz dates to the 17th, and Madrid to the 13th of Dec. received at Havana, state that three Spanish ships of the line, two frigates and a merchant brig, were about to sail from Cadiz, for the Havana. Gen. Vives was at Corunna, preparing to embark.—We have, says the Philadelphia Aurora, a file of the Diario de Vera Cruz, from the 11th to the 22d of Dec. published under the new republican government, proclaimed by Gen. Antonio Lopez de Santa Anna. The tendency of this paper is entirely republican, or rather democratic. The orders of the day, published therein, are dated in the second year of independence, and the first of the Mexican Republic; and the Generals and officers are styled citizens; but it is somewhat remarkable that the editor adds to the date of every number of his journal the name of the saint or martyr corresponding to that day.—A transport of munitions of war, under convoy of a regiment of infantry was sent to Saint Louis, Patosi, from Mexico, on the 5th December, on account of the chiefs of certain provinces having declared themselves in favor of the new republican government.—A manifesto of Santa Anna and Guadalupe Victoria, dated 6th Dec. exposes the treachery and despotism of Iturbide, and points out in 17 articles the plan of the new republican government, which is to be fixed on very liberal principles. The most striking articles are, 1st. The Roman Catholic religion shall be the religion of the state, without toleration of any other, and the secular and regular clergy shall conserve all their rights.—16. The executive power shall be entrusted to a junta or regency elected by Congress; and all civil and criminal causes shall be tried, provisionally according to the Spanish constitution.—The American schooner Dido, John Davis supercargo, was wrecked on the 14th of Dec. near Vera Cruz.—A letter from an American officer, now in the Mediterranean says:—I observe a vast deal in the public prints relative to the Greeks' affairs, and a pretty general indisposition to credit the accounts of their successes. But whatever may be said to the contrary, by the Holy Alliance, and their advocates, I know that the cause is going on gloriously, and if they are not interfered with there is every rational ground for believing that they will succeed, if not to their immediate and full emancipation, at least to the great betterment of their condition.—The Norfolk Beacon says, Capt. Banks of the schooner Pilot, ten days from Havana, informs us that great excitement had been produced at that place, in consequence of the Ninfa Catalina, (sent into port) by the United States' brig Spark.—An American gentleman, Mr. Gaillard, from Charleston, S. C. was butchered in a most shocking manner a few days before Capt. B. sailed, for having observed that Commodore Porter would soon be among them. Capt. Craighead, says the N. Y. Mer. Adv., at this port, who left Havana 13th Feb. states that the above Mr. Gaillard had a family at that place; and that the murderers had been taken while in the act of washing the bloody clothes they had stripped from his body.—The newly appointed governor of Havana (Vives) was expected at that place daily. He was to embark at Corunna, early in January, in the Spanish Corvette Diamante.—From Curacao we learn by the arrival, at Charleston, of the brig Nicholas Felix, that Morales held Maracaibo on the 26th Jan. On the 21st December, he marched against Truxillo and Merida, leaving 1000 men in Maracaibo, he was watched in his movements by gen. Paez, with three battalions of infantry, & some cavalry, who left an English battalion in Valencia, to guard the lines of Porto Cavello. It was supposed that Morales would fall back on Maracaibo, as Montilla was too strong for the force he had left to guard it.—The Colombian squadron of 27 sail was in the Gulf of Maracaibo, Commodore Daniels with three corvettes, and two brigs, were blockading Porto Cavello. From the superiority of the Colombian forces, both by land and sea, it was supposed that Maracaibo would soon fall, and the country be cleared of Morales. His B. M. frigate Sybille, Capt. Rowley had gone to Maracaibo, to demand the British property taken there by Morales, to the amount of 300,000 dollars, with positive orders to make reprisals in case of its not being given up.

DOMESTIC.

Two or three of the judges in Franklin county, N. Y. have been indicted by the Grand Jury "for not attending court, so as to enable it to proceed to business." At the last term, the same persons were indicted for the same offence, and punished by fine.—A Rochester, N. Y. paper states, that Henry Merwin, of Brighton, on a wager of ten dollars, went into the woods and cut and corded one cord of four feet wood in fifty-five minutes. Mr. John Bartle, according to the same paper, was accidentally killed by helping a neighbor load a heavy log, by the chains breaking, which let the log roll immediately upon him and killed him instantly.—A poor wretch lately went into a grocery in Albany, and requested a glass of gin to mix with some medicine, which he said he was ordered to take, handing a vial, which the person who took it discovered to be laudanum, and dexterously exchanged it for a glass of Stoughton's bitters and water, which the poor man drank, and observed that he would look for a place, where he could lie down and sleep his last, for he felt the laudanum already beginning to operate.—A Pittsburgh, Penn. paper gives an account of a man, whose name is unknown, that was drowned in the Alleghany river, opposite that city, a short distance above the bridge. It appears that in crossing the ice, he fell into a channel, that had been cut to carry the floating ice down from the boat-way of the ferry above. His cries alarmed the ferryman on both sides of the river, who immediately took measures for his relief. One man reached so near him as to see him clinging to the ice, but his weakness prevented his nearer approach. He exhorted him to maintain his hold, till he could return with boards so as to reach him; but he had scarcely turned away when he heard the sufferer utter a petition to God to have mercy on his soul, and fell back with a plunge into the water. His body has not been found, nor has any thing transpired to lead to a knowledge of his name and place of residence.—It is believed that Gen. Washington was 57, Mr. Adams 63, Mr. Jefferson 56, Mr. Madison 53, and Mr. Monroe 59, when they were severally elected to the presidency of the United States. It is now said that the following are the ages of the several gentlemen, who have been mentioned as candidates for that high and honorable station. Mr. Crawford 58, Gen. Jackson 55, Mr. Adams 55, Mr. Clinton 53, Mr. Clay 48, and Mr. Calhoun 38.—A man who had been employed as a machine maker in a cotton factory in Thompson, Conn. being on his return home in the evening in a fit of intoxication fell down and froze to death.—In the same town on the night of the 18th ult. a dwelling house, occupied by a man and his wife, both drunkards, was destroyed by fire, and the wife, being in a state of intoxication, was burnt to death. The husband, though likewise intoxicated, at the same time, was rescued by the neighbors from the flames.—A girl about 14 years of age was killed on the 24th ult. at Valley Falls, R. Island, by being caught in a belt at the Factory of Messrs. A. and J. Wilkinson.—In Wilmington, N. C. on the 7th ult. the snow was deeper than it had been for ten years past.—A fire took place on the 23d January, at Cahawba, Alabama. It caught in the shop of J. R. Tobin, and communicated to several buildings, & among others to the store of Roberts, Parsons, & Co., in which were 10 or 15 kegs of gunpowder, which

blew up, throwing the fragments of that and the adjoining buildings, over the town. No lives were lost; the damage estimated at 6 or 7000 dollars.—A young man, who robbed the cabin of a vessel in New York of 4500 dollars, was suspected, followed to Philadelphia, and caught at a hotel, with all the money about him except \$20.—On the evening of the 7th of January, Mr. Benjamin Pierce, of Brooklyn, Conn. being on his return from Providence, was thrown from his wagon, and so much bruised, that he was unable to obtain assistance. In this deplorable state he passed, perhaps the coldest night this winter, lying on the road without shelter till ten o'clock next morning, when he was providentially discovered and rescued from impending death. Though very much bruised and frozen, he was able to rise up and communicate his name. Hopes are entertained of his recovery.—The steamboat Maid of Orleans, burst her boiler on her passage up Savannah river, and two of her hands are said to have been scalded to death.—The number of persons drowned by falling into the docks of the city of New York during the last year, is reported at 76.—The Richmond Inquirer says, that the rumour of England being about to take possession of Cuba is entirely groundless.—Mr. Canning, it is said, has made an official communication to the government of the United States, that the British government would consider itself disgraced were it to avail itself of the present condition of Spain to aggrandize herself by the dismemberment of the Spanish territory.

CONGRESS OF THE UNITED STATES.

Senate.—A bill in addition to the Acts respecting Revolutionary Pensioners has been debated with much vehemence. It provided, that persons, whose names have been stricken from the pension list because their circumstances were not indigent, should be restored to the same, whenever it should be made to appear that they could not support themselves without assistance from the country. A debate ensued, & Mr. Lowrie prepared a section to be added to the act, to provide for a reduction of 20 per cent. on the amount of all the pensions, which, after some debate, and being rejected, was at length passed by the Senate [afterwards rejected by the House.]

A bill relating to the jurisdiction of the District of Columbia was brought before the Senate. It was to divorce John Wheelwright, of Alexandria, from Caroline Eliza, his wife. The parties were married in Massachusetts, and the plea was the insanity of the wife at the time the marriage took place. The bill was rejected; (for it 16; against it 26.) Messrs. Gales & Seaton were elected United States printers for the Senate.—A letter was communicated from the Secretary of State, and with it transmitted a supplementary return of the Digest of the Accounts of the manufacturing establishments, &c.

House. Messrs. Gales & Seaton were elected printers for the next Congress. A bill passed the House, authorizing the President to commence a system of operations for the gradual amelioration of the condition of the Indians in Florida, &c. Two bills on the subject of appropriations for the Public Buildings were discussed in committee. All the items were agreed to in both bills, excepting one of \$30,000 for erecting a Portico on the south front of the President's house. This occasioned a debate both in the committee and the House, and the items were eventually fixed at \$19,000. A list of the persons, whose compensations have been withheld in pursuance of the law, prohibiting payment to persons in arrears to the government, and the amount due to each, was communicated by the President. A bill relative to imprisonment for debt in the District of Columbia passed, which exempts all females, and males above 70 years of age from such imprisonment. The bill from the Senate proposing to reduce all revolutionary pensions 20 per cent., was opposed by several of the members, and it was decided not to concur with the Senate in their proposed amendment. A bill was passed for carrying into effect the treaty with Spain.

DEATHS.

In Boston, Mrs. Susan Richardson, wife of Mr. Benj. R. aged 43; Miss Sarah, eldest daughter of Joseph Austin, Esq. 23; Antonette Wibet, youngest daughter of the late Mr. A. W. Baxter, of Quincy; Miss Elizabeth Call Perkins, aged 28, eldest daughter of Mr. Samuel P.; Mrs. MARGARET PHILLIPS, in the 84th year of her age; Mr. William Hall, 36; suddenly, Mr. Benj. Henderson, formerly of Salem, 24; Mrs. Mary E. Alexander; Mr. Dennis Martin, 49; Mr. James Clark; John Penniman, only child of Mr. John W. Donald, 5 mo.; Mr. Tho. Casson; Mrs. E. Adams, 60; Mr. Thomas Moore, Mrs. Lydia Dodge, 75; Mr. Simeon D. Fullerton, printer, 42; he was a pressman in the Recorder Office the last two months; Mr. Matthew Pierce; Isaac Davenport Hayward, 2 y. 5 mo. only son of Mr. Joseph Hayward; Philinda Lane, 2 mo. daughter of George H. Lane.

In Charleston, Miss Ellen Armistead, 20.—In Medford, Miss Rebecca Blanchard, 67.—In Cohasset, Mrs. Jane, wife of Elisha Doane, Esq. 57.—In Duxbury, Capt. Seth Bradford, 88. He was a grandson of Samuel, who was grandson of William Bradford, first governor of Plymouth colony.—In Groton, Edward, youngest son of Lieut. Elnathan Sawtell, 18.—In Northampton, Miss Eliza Henshaw, daughter of the late Hon. Samuel H.—In East Sudbury, Mr. John Adams, formerly of Milton, 86.—In Westford, Mr. Joseph Keyes, 77.—In Lee, Capt. Abijah Merrill, 88.—In Weston, John Slack, Esq. 68.—In Salem, Mr. Nathaniel Sleeper, 36.—In Gloucester, Miss Emily Waldo Sargent, only child of Mr. Wm. Sargent, 13; Mrs. Sarah, 31, wife of Mr. Amos French, of this city.—In Nantucket, Mr. Joseph Cathcart, 75.

In Portland, Mr. John G. Richardson, of Bath, late Assistant Clerk of the House of Representatives of that State, 21.—In Albany, Mr. George Webster, bookseller, 61.—In Dumfries, Va. Dr. Alexander Muschett, 81.—In Washington city, Rev. Andrew Hunter, a chaplain in the navy.—In Norfolk, Va. Dr. Richard Jeffery.—In Albemarle, Va. Capt. William Smith, 96, an officer of the army of the revolution.—In New Orleans, Mr. John Richardson of this State, 40.—At Ocracoke, Feb. 11, on board ship, Cyrene, Capt. Nehemiah Simmons, (a native of Duxbury,) after an illness of six days.—At sea, Capt. Samuel Waterhouse, of Kennebunk.—At sea, drowned, Mr. Boyden, of Rochester.

Drowned, at Flossing, in endeavouring to pass from the shore to the brig Baltic of Boston, on the 1st Dec. 1822, Mr. Lot Hall and George Bradford, of Duxbury, two promising young men. Captain Snow, who was with them in the boat, with difficulty reached the shore.

Died in Salem, Mr. JOHN M. FUNCHARD, aged 19, son of John Funchard, Esq. Mr. Funchard was a young man of no ordinary promise. He possessed a correct, well informed, discriminating mind; a judgment improved by reading and reflection, and brought to a state of maturity and soundness, much in advance of his years. For more than nine months he languished in a consumption, and died expressing the most animating hopes of salvation, through the atoning sacrifice of Jesus Christ, whose meritorious righteousness he repeatedly declared was the only hope and comfort which he possessed. Perfectly sensible to the last, he freely imparted to his young acquaintance his dying advice constantly to read the Scriptures, and not to neglect the one thing needful; and after bidding his weeping friends an affectionate adieu, he met death's cold embrace with great calmness, sweet composure, and most cheerful resignation; saying "Lord Jesus receive my spirit." About four months since, the afflicted parents of this promising young man, were called to bury an amiable and beloved daughter, the late Mrs. Jewett, and now a son of many hopes, who is the eighth child, they have been called by an inscrutable Providence to commit to the silent tomb.—Cem.

POET'S CORNER.

For the Boston Recorder.

"DAY OF JUDGMENT, DAY OF WONDERS."
 'Twas dead of night; tired nature hushed to rest;
 And all her works in pleasing gloom were dressed;
 Worned my frame, and gloom had o'er me crept,
 My head reclined, and, while I slept,
 Methought, that, as in slumber's peace I lay,
 The trumpet's blast proclaimed the "JUDGMENT DAY;"

Its sound terrific reached the distant north,
 Re-echoed back, and waked the slumbering south.
 No longer death, in midnight horror, reigns;
 The tomb no longer holds her dust in chains;
 No more the nations sleep; they wake, they rise,
 Ten thousand angels guard them to the skies.
 Fear lent me wings; I quickly followed too,
 And, trembling, bade this earth the last adieu;
 An angel flight, on angel's wings I took,
 But, as I flew, I cast a lingering look
 I backward gaze—O scene, that rent my soul!
 One general conflagration wrapt the whole!
 I reached the skies, I turned, 'till I looked again—
 No trace was left to tell, it once had been.
 The sun was blotted out—and, with his blaze,
 The moon and stars had lost their feeble rays;
 No longer light its cheering power maintains,
 But darkness, universal darkness reigns.
 Scarce had I viewed the scene terrestrial close,
 Scarce all was hushed,—the mighty curtain rose!
 The LAMB OF GOD appears in bright array,
 He sits a JUDGE, to close the solemn day.
 In POWER SUPREME! his face with glory shines,
 While circling nations gathered round the throne;
 The books were opened, and, in silence now,
 Each bends the knee, for "every knee shall bow."
 Tach, trembling, gaze; the silence soon was broke,

He to the righteous this glad sentence spoke,
 "Ye blessed come, ye favored chosen band,
 Come, take the kingdom, dwell at my right hand."
 A shout of joy makes heav'n's vast concave ring!
 Angels and men the song of Moses sing:
 "Glory & power to Him, who once was slain!"
 They cast their crowns, and shout the loud amen.
 But hark! no more the joyful strains are sung,
 Each voice is mute, each harp at once unstrung;
 The heavens are veiled in black, the thunders roll,
 And fearful lightnings fire the guilty soul.
 JERUSALEM'S wrath now kindles into flame,
 His voice terrific shakes the heavenly frame;
 He lifts his hand in power, "Depart," he cries,
 Against the thunders rend the angry skies.
 Saints prostrate fell; angels affrighted stood,
 To view the vengeance of their "MIGHTY GOD;"
 Now "hell's black jaws" were opened to devour,
 With loud lament, they sunk, to rise no more.
 O scene of horror! day of black despair!
 Too much for this, my feeble frame to bear;
 Good God! I cried—the shock unveiled the scene;
 I waked, my heart was eased—it proved a dream.
 But sweat, like that of death, bedewed my face,
 And still I started, as from his embrace;
 Nature o'erpowered, I sunk upon my bed,
 And, from my sense, the awful vision fled.
 Beverly, Feb. 13, 1823. C. G.

MISCELLANY.

For the Boston Recorder.

AMERICAN COLONIZATION SOCIETY.

NO. I.

The slavery of more than a million of Africans, in our Southern and Western States, has long been a subject of deep feeling among all classes of men in all the States. The moral sensibilities, which the God of nature has made a constituent part of the human mind, irresistibly compel every man to acknowledge, that slavery is an evil.

But those who hold slaves, view the evil differently from those who do not hold slaves. This cannot have escaped the notice of any one, even in accidental stage-coach conversation with gentlemen from the south. The common style of news-paper remarks, may also be considered, as pretty fairly indicative of the prevailing sentiments of the two sections of the country. If more distinct evidence of this unhappy discrepancy of opinion and feeling be required, it may be found in a late pamphlet, entitled, "A Refutation of the Calumnies circulated against the Southern & Western States, respecting the Institution and Existence of Slavery among them. To which is added an Account of the actual State and Condition of their Negro Population." It is dedicated to "The Legislative Assembly of South-Carolina, and to the City Council of Charleston."

I propose to make some remarks on this publication, by way of introduction to a more full and candid discussion of the subject, with a view to bring forward the claims of the American Colonization Society, on the attention and efficient support of every man in the United States.

Before proceeding any farther, I wish to premise, that I do not take this publication to be a true expression of the feelings of the people at the South towards the Northern and Eastern States. There is more cordiality of sentiment, and less animosity between us, than this writer would have us believe. His pamphlet was dedicated to the State Legislature and City Council without permission; we ought not therefore to consider those respectable bodies as in the least approving the spirit of it. The mind of the writer being extremely exasperated by the late meditated insurrection of the slaves in Charleston, and finding in our news paper paragraphs, some scraps as to their summary mode of punishment, or rather a great deal of commiseration for the unhappy and guilty creatures—he has been led to adopt a style too inflammatory and too unguarded; and to use a coloring of expression, that I am sorry to say, can hardly fail of leaving a wrong impression on the minds of those who do not know the actual state of feeling among us towards the people of the Southern States.

I had intended to give an outline of the contents of this pamphlet; but the topics touched upon are so many and so various, that I can notice only some of the most important ones. The writer first presents us with what he considers the "calumnies of the northern and eastern States against the slave-holding States." In doing this, he brings forward the Missouri question, attended with all the interested feelings and angry passions it excited in Congress, and out of Congress. The merits of the question, of course, are not discussed—but all that was said and done, relative to that subject, by the friends of the restriction of slavery, is construed not as expressive of any good intentions towards the blacks, and of rational prospective regard to the best interests of our country, but merely as an exhibition of "a hostile and unfriendly spirit to the most vital interests of the south and west." Now it is the easiest thing in the world, if we will, to invent at any time the worst motives for the best actions of the best men. It cannot be denied, that to have prohibited the extension of slavery, would have been injurious to the immediate pecuniary interests of the slave-holding States; but does it necessarily follow that those who advocated the prohibition, did it for the sole purpose of preventing a few men from becoming richer, or to diminish the representative power of the slave-holding States? Certainly not. I apprehend many have deceived themselves and others by a partial view of the subject, and by incorrect reasoning. Of the proposed restriction, the interested party regarded as very natural, those consequences only, which would immediately affect them; and because their interests would sustain some injury by the restriction, they very illogically inferred, that to injure their interests was the grand motive of the supporters of that measure. I do not hesitate to say, that nothing could have been farther from their wishes. That such an unworthy unreasonable motive should be imputed to them, is as unjust to them, as it is irreproachable to human nature, and must be severely

regretted by every friend to our political and social union.

The error in the mode of reasoning which I have alluded, may be made very manifest by a few illustrations. An affectionate parent denies his child a certain gratification—does he do it merely to give pain to his child? A judicial tribunal imposes a fine on a transgressor of the law—is it merely to take so much money from the man? In the conflagration of a city, some buildings are intentionally blown up and demolished to impede the progress of the devouring element—is the destruction of property made merely for the sake of the destruction? A mad man who scatters fire-brands & death around him is bound in chains—is it merely that he may feel the weight and the pain of his chains? These are plain cases and no one can hesitate what answer to give. In prohibiting the extension of slavery, the immediate pecuniary interests of a part of the community, would be injured—could those who advocated the prohibition have no other motive than to injure that part of the community? Could they not be prompted to such a measure, by a sacred regard to the welfare of their country, by philanthropy, by the most amiable and virtuous feelings of the human heart, by those principles of natural right that form the basis of our Constitution, and in the enjoyment and free exercise of which we glory, by that golden rule, which no man can obliterate from his heart, where God has engraven in eternal characters, "do unto others as ye would that they should do unto you?" I believe that measure had its origin in the purest motives. The same measure might have originated in the worst motives. Had it been adopted, its results would have been complex—a mixture of good and evil. By determining whether the supporters of the measure were actuated in their conduct by a desire to produce the good or the evil, we decide whether their conduct was right or wrong. The evil was as necessarily connected with the good, as is sometimes the amputation of a limb with the preservation of life, and the loss of life and property with the preservation of liberty. Now the simple question is, did they propose and support that measure for the sole purpose of doing the evil; i. e., the injury of the immediate interests of the slave-holders? No candid man can hesitate to answer—no. In justice to their constant declarations, and to the best feelings of human nature, the same construction ought to be put on their conduct, as on the conduct of the people of Great-Britain in loading the tables of Parliament with petitions for the abolition of the slave-trade; and on the conduct of Parliament in abolishing the slave-trade; and on the conduct of Congress in prohibiting the slave-trade, & in finally making it a capital crime. Shall we believe, that the people and the Parliament of Great Britain, & the Congress of the U. S. were not actuated in their conduct by the best intentions, because a host of avaricious dealers in human flesh rise up and say that those deeds proceeded from no other design, than to interrupt their profitable traffic and prevent them from an easy and rapid acquisition of wealth?

The preceding remarks must make it plain to every candid mind, that the proposed measure, which gave so much offence to our southern brethren, was the offspring of humanity and a disinterested regard to the honour and welfare of our common country; and that it cannot by any fair and honest reasoning, be charged to "a hostile and unfriendly spirit to the most vital interests of the South and West."

It will be observed, that I have endeavored to vindicate the conduct of the supporters of the prohibition by showing their motives to have been such, as the conscience of every man must approve, viz.: to prevent the increase of the evil of slavery. Whether in their laudable attempts to draw the lines of circumscription around this spreading pest they were offering violence to the letter or the spirit of our Constitution, or to political expediency, I leave to the decision of those, who can lay claim to competent knowledge and to a mind unbiassed by interest or prejudice. Instead therefore of imputing to them motives, which they ever have disavowed and ever will disavow, might not our southern friends with more propriety doubt the disinterestedness of their own motives in relation to this question?

It is painful to dwell on this topic, and I have dwelt on it for no other reason, than that I may, if possible, do something to remove the unhappy and unreasonable jealousies and heart-burnings of the slave-holding people of the South, towards the Northern & Eastern States. Every friend of Africa, must heartily wish these sectional differences to be forever forgotten. Since we both acknowledge the evil of slavery, instead of spending time & strength in mutual recriminations, and permitting the evil to increase, let us unite our mightiest efforts in the grand and benevolent enterprise of giving back to freedom, to independence, to the natural rights of man, a million and a half of our fellow-men, who are now wearing the chains we have put upon them.

For the Boston Recorder.

THE NEWS.

The other day, being in a pleasant mood, I stepped into my friend's apartment to spend a few social minutes. But what was my surprise when as I opened the door, I was asked, Have you heard the news? What news said I? My friend replied, R. has fallen from the upper floor of his store, thro' the scuttle to the lower floor, a distance of near forty feet. And is he dead? I asked. No, was the reply; but it is feared his wounds are mortal. Feeling no inclination to indulge myself in the pleasures of conversation, I immediately retired to my own apartment, and fell into the following train of thought.

"In the midst of life we are in the midst of death." To-day, the roseate hue encrimsons the cheek; to-morrow, its livid paleness indicates that the body has become fit food for worms. Friends may caress and wish us a long and happy life, but in a moment are fled our fondest hopes. The sun may rise fair in the morning of life; not a cloud intercept its rays; but how often does it "go down at noon." Of few it can be said, "their sun in smiles declines, & brings a pleasant night." Oh! then, if but a little time passes between the hour of birth and the hour of death, with what earnestness should I engage in the work of preparation for my exit. Merciful God! give me a heart sincerely to love thee.

Dear Reader; you often hear of your companions in age having the thread of life suddenly cut; cut too in an hour when they were saying, "Soul take thine ease." What do you infer from these awful dispensations? Can you rationally draw any other inference than this? "To-day the fire, air, earth, or water, may be commissioned to take my life." Yes, to-day some awful calamity may befall you. Listen to the invitations of the Gospel, and be prepared for the coming of the Son of Man, so that whether he comes at midnight or at cock-crowing, whether by rapid strides or a slow and steady pace, you may be ready to bear him company. The frequency of those fatal accidents that fall under our particular observation, and that crowd the columns of our news-papers, should not pass unnoticed. They are designed for an important end. With composure may we meet death's mighty king, and, while we gasp and die, "Not a wave of trouble roll
 "Across our peaceful breasts." MESTOR.

Mr. ENRON.—Is it ever lawful, for those who enjoy the light of the gospel, to elect for rulers, men, who are guilty of open immorality; such as Sabbath breaking, and profaneness? If it is ever lawful, in what cases, and for what reasons? If you, or some of your correspondents will answer these questions, you will oblige many of your readers.

Plato has very sagaciously observed, "that of all the shipwrecks in which the human understanding is liable on the sea of ratiocination, the most common is that of splitting on the rock of false comparison, or similitudes."

From the Christian Spectator.

INTERNAL IMPROVEMENTS.

The Legislatures of the respective State Governments hold their annual sessions, generally, during the winter months; and it is gratifying to notice the bold spirit of improvement which is beginning to characterize their measures. The immense benefit of good roads, bridges and canals, their tendency to bind together these confederated republics by an indissoluble tie of common interest; diffusing the comforts of life, and extending the blessings of social order and civilized life to the remote corners of the Union, are beginning to be duly appreciated by an intelligent community; and we hope and trust the beneficial effects of this system, will not only be experienced by the present generation, but endure to the latest posterity.

New-York.—The immense importance of the Grand Canal in the State of New-York, connecting the western lakes with the Hudson River and the Atlantic, is now universally acknowledged. What a change in public sentiment respecting this measure, has taken place, since the commencement of the project. The scheme was then pronounced visionary and impracticable; beyond the pecuniary ability of the State to accomplish; and incapable of being accomplished at any expense however large, during the present age. Indeed the philosopher of Laputa could scarcely have excited more ridicule by attempting to make marble pin-cushions, or to extract sun-beams from cucumbers, than those encountered who first conceived this splendid enterprise of connecting by good water communication, regions which nature had separated by obstacles, seemingly insurmountable. Yet, a few years has dissipated all doubts on this subject, and the projectors of the undertaking, like the authors of steam-boat navigation, and the machine for cleaning cotton, will be held in grateful remembrance as public benefactors, by the latest posterity. The work was undertaken with zeal, and has been pursued with steady perseverance. Obstacles insurmountable, in the view of imbecility and ignorance, have disappeared before the light of science, mechanical skill, and the enterprising character of our Northern citizens.

Ohio.—By a Report of the Canal Commissioners, made to the Legislature of this State, now in session, it appears that five different routes for canals through that State, from Lake Erie on the north, to the Ohio river on the south, have been found (by Mr. Geddes an experienced engineer) to be practicable.

The first, is by the sources of Mahoning & Grand rivers.

The second, by the sources of Cayahoga river & the Tuscarawas branch of the Muskingum.

The third, by the sources of Black river and the Killbuck branch of the Muskingum.

The fourth, by the sources of the Maumee and Great Miami rivers.

The fifth, is by the sources of the Scioto and Sandusky rivers.

This last route passes north and south, nearly through the centre of the State and by Columbus the capital and seat of government. The summit level of the two last rivers is ascertained to be three hundred and fifty-four feet above the level of Lake Erie, and four hundred and fifty-five feet above low water in the Ohio river at Portsmouth; which makes the waters of the lake one hundred and one foot higher than the waters of the river; the distance between the waters of each, on this route is about two hundred miles.

Which of these canals will be first made, we hazard not a conjecture—but it is confidently believed, that the enterprise of Ohio will not sleep, until all or most of these shall be constructed; and the State of Ohio which about 200 miles in length from east to west, will then have canal navigation within every fifty miles, so that not a farmer in that state will be obliged to transport the surplus produce of his farm more than twenty-five miles, as good, cheap, and safe a navigation as exists on earth. Should Ohio fully complete one of her canals, that in connection with the stupendous canal of New-York, it will revert all the States south & east of them into an inland sea—so that the traveller from New-England may elect which water passage he pleases to ascend New-Orleans.

The Commissioners report, that on all the routes, stone of good quality or locks may be obtained without much difficulty or expense; and that water time (so essential to the construction of locks) has been found in great abundance in the counties of Belmont and Jefferson.

No friend of our country can look at this enterprise with indifference. On many accounts, Ohio is becoming one of the most interesting States in the confederacy. It but twenty years since she was admitted into it with a population of little more than forty thousand; now she numbers about six hundred thousand, and in free white population, is already the third State in the Union.

Massachusetts and Connecticut.—The Legislature of Massachusetts have incorporated a company for the purpose of constructing a canal from Worcester in the State of Massachusetts to Providence in the State of Rhode-Island; and little doubt is entertained of the accomplishment of the plan. Another company will probably be incorporated to construct a canal from Connecticut river at Northampton to the line between Massachusetts and Connecticut; to be connected with the Farmington canal proposed to be run from the line of Massachusetts to the tide waters of New-Haven. Persons well acquainted with the subject entertain a belief that this stock will be taken and the canal made. Its importance to the States of Vermont, New-Hampshire, Massachusetts and Connecticut, is too obvious to our readers to require illustration.

New-Jersey.—In the State of New-Jersey a canal to connect the waters of the Raritan and Delaware near New-Brunswick and Trenton, and thus open a short and easy communication between the great capitals of New-York and Pennsylvania, is in contemplation. The distance is comparatively small, the ground level; and we hope ere long to see this desirable work accomplished. In the northern parts of New-Jersey another canal is contemplated, to connect the waters of the Delaware and Hudson rivers, in the vicinity of New-York. This route it is said has been surveyed by General Swift and Mr. Reinweck, who have made a very favorable report. It is well known that inexhaustible beds of coal, and of a quality scarcely inferior to any which has been found, are deposited in the vicinity of the Lehigh and the Susquehanna rivers; and nothing but the expense and danger of transportation has prevented its coming into general use. Should the proposed canal be made, it is calculated that the saving in fuel alone in the city of New-York, would in a short time defray the whole expense of the undertaking.

Delaware.—A canal across the State of Delaware to connect the waters of the Chesapeake and Delaware, has been long contemplated. Whether any efforts are making at the present time to accomplish this work, we are not informed.

Pennsylvania.—In the State of Pennsylvania much attention has hitherto been paid to internal improvements, and no State stands more in need of them, for the purpose of fully developing the great resources of that important and powerful commonwealth. In the construction of durable stone bridges and may excellent roads, her policy has been wise and liberal. Immense sums of money have also been expended by the State and individuals in attempting to improve the different water communications from one part of the State to another. But instead of cutting canals, Pennsylvania has attempted to deepen the channels of her rivers, and thereby improve the river navigation; and we are sorry to say that the result has not corresponded with the hopes entertained.

The freshets of the spring have in many instances destroyed the whole labor of the preceding summer, and blasted the hopes of permanent improvement. The conviction is now becoming universal that attempts at improvement by deepening the

channel of rivers cannot be attended with the hoped for success.

Other States.—The States of Virginia, North and South Carolina, have also been progressing in internal improvements, particularly canals, for some years past.

In addition to the enterprise of individual States, there is still a hope that the General Government will eventually resolve not to withhold their support from the great system of internal improvement. If our conviction of the great importance of good roads, bridges and canals is just; if they tend more than paper constitutions or any thing else can do, to cement the interests of the whole confederacy and renders a disunion impossible, consistently with the vital interests of every part of the nation, it would seem that the National Government to whom we have committed national interests and national resources, ought not to withhold their helping hand; but should give a liberal support to those improvements which may be regarded as national. Constitutional obstacles are, however, interposed which have hitherto prevented the aid of the general government. What grounds may in reality exist for the opinion that the general government has no constitutional authority to construct roads and canals, we pretend not at present to discuss, much less to decide. The representatives of the nation are about equally divided upon the question. But when one half of them believe that the constitution has given ample power to construct roads and canals; and the other half, though they deny that the constitution has given such power, are however in favor of an amendment which shall confer the power in question,—we confidently hope that the time is not far distant, when the construction of roads and canals, worthy of a great and prosperous republic, shall be deemed an object of primary importance to the prosperity, union and duration of the confederacy.

PROFANE SWEARING.

Among the vices which fashion has too great a share in encouraging, none is of worse example, or less excusable than profane swearing. A general officer, who is a living and an illustrious example of the perfect compatibility of the most gentlemanly manners with the strictest purity of language, but who was in early life much addicted to this fashionable sin, dates his reformation from a memorable proof which he accidentally received when a young man, from an eccentric Scotch clergyman, settled in the north of England.—While stationed with his regiment at Newcastle, he had the misfortune, one evening, to get involved in a street brawl with some persons of the lower order; & the dispute was carried on with an abundance of audacious oaths on both sides. The clergyman alluded to, passing by at the moment, & being much shocked at the imprecations which assailed his ears, stepped into the midst of the crowd, & thus gravely addressed one of the principal leaders of the rabble: "Oh, John, John, what's this now I hear? You only a poor collier boy, and swearing like any lord in a' the land! Oh, John, hae ye nae fear what will come o' you? It may do very well for this braw gentleman here," pointing to the Lieutenant, "to bang and swear as he pleases, but John, it's nae for you, or the like o' you, to take in vain the name of Him by whom you live and have your being." Then turning to the Lieutenant, he continued, "Ye'll excuse the poor man, sir, for swearing; he's an ignorant body and ken's nae better." The Lieutenant slunk away, covered with confusion, and unable to make any answer; but next day he made it his business to find out the worthy parson, and thanked him in the sincerest manner for his well timed admonition, which had, as he assured him, and as the result has shown, cured him forever of a most hateful vice.

From the New-England Farmer.

TO PRESERVE BACON SOUND AND SWEET THROUGH THE SUMMER.

Dear Sir—In the Farmer, volume 3, p. 139, you published a communication from Mr. J. W. Lincoln, of Worcester, recommending, that hams, after being smoked should be packed away in oats. I followed his advice last year, and really feel so much indebted to him for the hint, that I must thus publicly thank him; and for the benefit of my neighbors ask you to republish his letter. To give you the best proof of the beautiful state of preservation secured by this method, I send you a ham weighing 113-4 pounds; you will find it perfectly fresh, and full of essence—free from all sort of speck or blemish. Those practising this mode of preserving their bacon free from skippers or taint of any kind, should recollect, that the chest or cask, ought to be perfectly tight, and raised about six inches from the ground, and the oats packed in, quite tight. A ham of this size should be boiled 3-1/2 hours at least.

We can seldom undertake to speak from experience about recipes, but in this case we can reach for its accuracy, from reliance both on the word and judgment of both the writers. But it must not be expected that the oats will convert bad bacon into good; all that is promised is that this will preserve it in statu quo. Ed. Far.

Moths.—To prevent moths from attacking woolen clothes, or worms from destroying books, place in the drawers or corners of the shelves, some of the roots or blades of the Sweet Flag. A decoction of the same will prevent their attacking Buffalo skins, by sprinkling it over them. This is not only effectual for the above mentioned purposes, but is a pleasant aromatic.

To increase the strength of Vinegar.—Boil two quarts of good vinegar till it evaporates to one. Put it in a vessel, and set it in the sun for a week; then to one part add six of weak or indifferent vinegar, and it will make it strong and agreeable.

To prevent Polished Hardware and Cutlery from taking Rust.

Case-knives, snuffers, watch-chains, and other small articles made of steel, may be preserved from rust, by being carefully wiped after use, and then wrapped in coarse brown paper, the virtue of which is such, that all hard ware goods from Sheffield, Birmingham, &c. are always wrapped in the same.

To clear Iron from Rust.

Found some iron to fine powder, and having nailed some strong linen or woollen cloth upon a board, lay upon it a strong coat of gum water, and sift thereon some of your powdered glass, and let it dry; repeat this operation three times, and when the last covering of powdered glass is dry, you may easily rub off the rust from iron utensils, with the cloth thus prepared.

Some profane people would say, it was a reflection upon creation, that of all living things, only two could be named which would remain true to use while in a state of poverty, viz.: a dog, and a constable—as the former is never known to desert a human being even in the lowest state of degradation and misery, so the latter with equal pertinacity sticks to a man in adversity.—Metropolitan.

Men of bustle are not men of business.—There is a kind of men who may be classed under the name of bustlers, whose business keeps them in constant motion, but whose motion always eludes their business. They never can stand still, because they are wanted in some other place, and are wanted in many places because they can stay in none.

Anecdote of a Drunkard.

A noted tippler was asked if he would drink a glass of rum, mixed in any manner that might be prescribed? He agreed to swallow it. It was then mixed with a gallon of water, which he soon drank for the sake of the spirit. We are frequently reminded of this, when we hear a man speak a long time to deliver an idea which might be conveyed in a few words.

Installed.—At Orford, N. H. on Wednesday the 19th ult. Rev. SYLVESTER DANA, D.D. was installed into the Church and Society in said town. Introductory Prayer, by Rev. Mr. Tracy, of West-Fairlee, N. H. Sermon, by Rev. Mr. Cook, of Acworth, N. H. Installing Prayer, by Rev. Mr. Towne, of Haverhill, N. H.; Charge, to the Pastor, by Rev. Mr. Jewett, of Newbury, Vt.; Fellowship of the Churches, expressed by Rev. Mr. Bailey, of Norwich, Vt.; Address to the Church and Society, by Rev. Mr. McKen, of Bradford, Vt.; Concluding Prayer, by Rev. Mr. Hazen, of Hartford, Vt. (Cm.)

Ordained.—At Rensselaerville, N. Y. on the first of January, Rev. MARCUS SMITH, D.D. was ordained into the Ministry. Introductory Prayer, by Rev. Mr. Fort; Sermon, by Rev. Mr. Harrower; Charge, by Rev. Mr. Hotchkiss; Right Hand of Fellowship, by Rev. Mr. Jewell; Consecrating Prayer, by Rev. Mr. Williston.

Sabbath School in New-Jersey.—A Sabbath School was opened about the first of June, in Westfield, New-Jersey, and continued just four months, during which time forty-two thousand eight hundred verses in the scriptures and hymns, were committed and recited by the children to their instructors. The average number of scholars was sixty. One colored boy committed the whole of McLeod's Bible Questions, and more than three thousand verses in the Bible. [Rel. Int.]

Homily Society.—The friends of truth will be gratified to learn, that a society has been formed among the members of St. Paul's Church, in Philadelphia, entitled "Homily Society of St. Paul's Church." The object of this society is the publication and distribution of religious tracts, and more particularly of the Homilies of the Church. Twenty thousand tracts, including editions of three of the Homilies, have been published since its organization. Robert Pigot, No. 29, North Front Street, is the agent of the society. (A.)

An American has obtained permission to establish a steam-boat on the Leman Lake in Switzerland. Thus a constant communication will be kept up between Geneva, Copet, Lausanne, Vevey, and the other places situated on the borders of this beautiful sheet of water.

The republication of Dr. Dwight's Travels in New-England and New-York, is announced in the late London papers.

The Rev. George Burder, author of the Village Sermons, has published a volume entitled "Sea Sermons." It contains twelve short and plain discourses for the use of seamen, with prayer and hymns.

Longevity in England.—By late population reports, it appears that in England there are 57 men upwards of one hundred years old; in Wales 2; in Scotland 40—total 99—and that in England there are 111 women upwards of one hundred years old; in Wales 18; in Scotland 63—total 191. The aged women exceed the men by 92.

Mr. Bishop, who some years since was master of Merchant Tailors' School, being requested by a friend to pay particular attention to his son's education, made the following reply:—"My dear sir, my mode is to throw the learning I possess among my boys, to be scrambled for, and of course those who are the most shrewd and alert will pick up the largest portion."

MRS. TORREY'S WRITINGS.

JUST published, and for sale by Lincoln & P. MANDS, No. 53, Cornhill. Selections from the Diary and writings of Mrs. Almira Torrey, wife of Rev. Joseph Torrey, who died at Hallow, Feb. 14, 1822. To which is added, A Sermon, delivered at her funeral, by Rev. J. Butler. March.

ANTHEM FOR THE SABBATH.

JUST published and for sale by JAMES LORING, at his Music Bookstore, No. 2, Cornhill, price 12 cts. single, and \$1.20 cts. per doz.—LORDS DAY—A Hymn Tune, for four voices, set in an easy and familiar style for church choir—Suitable to be sung at the commencement or close of public worship. By NATHAN MITCHELL.—PUBLISHED February 15.

JUST received and for sale by R. F. & C. W. LIAMS, between 58 and 59, Cornhill, the CHRISTIAN OBSERVER, New-York edition, for October, 1822. CONTENTS.

Religious Communications.—Brief Memoir of Mrs. Sarah Hoffman, of New-York—Illustrations of Scripture, from Burckhardt's Syria—Family Sermons.—No. CLXVI. On Ephes. ii. 4-7—To Religious Students at College.

Miscellaneous.—Remarks during a Journey into North America, continued.—Correspondence with Bishop Watson on Education.

Review of New Publications.—Life of Rev. Thomas Scott—Bishop of Gloucester's Third Visitation Charge.

Literary and Philosophical Intelligence.—Great Britain.—New Works.—Statistical Returns—Atheism—Oxalic Acid—Interesting Discoveries—Destruction of Ancient Edifices—United States.—Union of American Lakes; Reprinting: Expansion for Indian Civilization—India—Order to prevent burning of Women—List of New Publications.

Religious Intelligence.—General Progress of Education.—Evangelical Missionary Society—American Missionary Institutions.

View of Public Affairs.—France—Innocent Disaffection—Spain—State of the Country—Tugal—Brazilian Decree of Independence—Tugal—The Greeks. March 1.

ACCOUNTS OF SHIPWRECKS.

JUST received and for sale by LINCOLN & P. MANDS, No. 53, Cornhill. Accounts of Shipwrecks, and other Disaster at Sea, designed to be interesting and useful to Mariners. With an Appendix, containing Dr. Poynton's Address to Seamen, and Prayers. Compiled by Friend of Seamen.—Price \$1. March 1.

NEW BOOKS.

THIS day published, and for sale by S. ARMSTRONG, No. 50, Cornhill.

The New Testament, with References, and Key Sheet of questions, historical, doctrinal, and practical; designed to facilitate the acquisition of Scriptural knowledge, in Bible Classes, Sunday Schools, common Schools, and private families. By HERVEY WILBUR, A. M. Fine paper, bound, and lettered 75 cts. \$7.50 per doz.—Common paper, bound, 50 cts. \$5 per doz. Do. half bound, 37 1/2 cts. \$3.75 per dozen.

The above work is highly recommended by Rev. Dr. Griffin, Rev. Dr. Moore, Rev. Dr. Dwight, and Rev. Chester Dewey.

Also, recently published and for sale at the Bookstore, Bishop Horne's Commentary on the Book of Psalms, \$3.

Jahn's Biblical Archaeology, translated from Latin, with Additions and Corrections. By THOMAS C. URBAN.—Price, \$3.

Life of Rev. Thomas Scott. 2d American Edition, \$1.25.

Minor's Church History, 5 vols. with an elegant Index, \$9.

Sermons by Rev. Henry Martyn, \$1.25.

Brown's Philosophy of the Mind, 3 vols. \$8.

Do. on Cause and Effect, 1, 62 1/2 cts. Feb.

BRADFORD ACADEMY.

THE first Summer Term of this Institution will commence the first Wednesday in May, and will be under the care of Mr. BENJAMIN GRANTLINT, and Mr. ARCADE C. HASSELLTINE. At which time, the "Female Apartment" will be opened for reception of young Ladies. The instructors will be furnished with such assistance, as the number of scholars may require.—The first Term will continue thirteen weeks. Bradford Academy, Feb. 18, 1823.